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FRIDAY, NOV. 27th, 5725
22nd OF KISLEV 5725
1st HANUKAH LIGHT:
Sunday Evening, Nov. 29th

Sabbath Starts:
Toronto: 4:25
Montreal: 3:56

HANUKAH 5725 ISSUE — 16 Pages

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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CANADA NAZIS ON THE OFFENSIVE

WANT RIGHT TO SPREAD HATRED

To visit Jordan: General Charles de Gaulle, French President.

DE GAULLE:

FRIEND OF JEW AND ARAB

zPARIS — A joint communique concluding Jordan King Hussein's visit here said that President de Gaulle has agreed "with pleasure" to the monarch's invitation to visit Jordan.

Diplomatic officials said Gen. de Gaulle would be the first French Chief of State to visit an Arab country since World War II. No date for the visit was fixed.

The communique said Gen. de Gaulle and Hussein had a detailed review of the world situation and the situation in the Middle East. They both "emphasized the essential role played by Jordan in that region", the communique said.

"They both underlined the importance they attach to safeguarding peace in justice," it said. Both Governments will continue talks toward the conclusion of economic, technical aid and cultural cooperation agreements, the communique said.

Diplomatic sources said that Hussein's visit was so successful that Gen. de Gaulle may extend invitations to other Arab chiefs of state to visit France in an effort to improve Franco-Arab relations.

The visit, the sources said, had further strengthened Gen. de Gaulle's view that France can be friend to both Israel and the Arabs and help maintain peace in the Middle East.

In support of new step to prevent mideast war: President Lyndon B. Johnson reportedly instructed ambassador to Syria to caution Damascus.

AGENTS OF HITLERITE CONSPIRACY DARE PREACH GENOCIDE IN OTTAWA

Government Action Expected

(Special to The Canadian Jewish News)

Canadians this week received the second Hitlerite shock treatment since the CBC introduced would-be Hitler Lincoln Rockwell, into two-million living rooms in this country.

While the CBC may have had the best intentions, the Nazi underground, well financed from secret funds in Switzerland and Lebanon, considered the Rockwell show the beginning of an intensified campaign for dividing Canadians, setting race against race, religion against religion, class against class.

If the Nazi underground invested money in Canadian propaganda, it paid off — according to their standards. Whoever the intermediary between Rockwell and the naive CBC executives' he deserves well of the neo-Nazi scum.

NAZIS ORGANIZED

The strengthening of Nazi propaganda in the last few days, the obvious support obtained from circles bordering the lunatic fringe and cheap publicity seekers, confirm what The Canadian Jewish News stated time and again: the Nazi propaganda, under and above ground, is the doing of trained demagogues, agitators and those who sell themselves to the devil and not a game played by juvenile delinquents. The neo-Nazi band is organized, financed and supported by some secret circles.

The shock treatment this week was the appearance in Ottawa court of Scarborough's twenty-year-old David Stanley and John Ross Taylor of Gooderham, Ontario. Both had the temerity to speak of the freedom of the press and exploited their appearance in court to disseminate genocide propaganda.

SWASTIKAS APPEAR

All this happened while a Parliamentary committee was discussing the establishment of a court of law to curb the dissemination of hatred. The Nazis were fighting it for, should such law become a fact, all the hatred peddlers would be out of business.

The Association of Former Nazi Camp Inmates in Montreal called a meeting for this coming Sunday in Young Israel auditorium, Hillsdale Avenue. Meanwhile, Nazi cells are conducting meetings in Toronto, Montreal and Ottawa, and swastikas again have been daubed on several houses in the Toronto area.

• Commentary •

By M. J. Nurenberger

HANUKAH

Though it occurred more than twenty-one centuries ago, it could have happened anytime, anywhere.

I can just visualize the poor village-priest in the hamlet of Modiin who dared the Establishment. They must have ridiculed the peasant who challenged the power of the Hellenic conquerer of Syria, the oldfashioned teacher and farmer who failed to understand that the Jews no longer lived "in the dark period of Moses in Egypt" surrounded by antiquated arms of the oppressors, but in an age defended by "modern" Hellenistic soldiers.

After all, insisted the leaders in Jerusalem the Capital, what does Mattatyahu from Modiin understand of worldliness: Why must the Temple remain oldfashioned according to the tradition laid down by some uncultured, Hebrew nomads in the desert who, in their superstitions, in a typically desert fata morgana delusion, believed that they were given the Torah on Mt. Sinai for all times?

* * *

The modern, progressive, Hellenistic world was ready to embrace the Judean. So what's wrong with that? All that the Syrians and the modern Hellenistic world demanded from us was — to bring the Temple UP-TO-DATE. Yet, the obsucurantist followers of the village-priest called the Hellenizing actions paganism. But Paganism WAS progress, the fashion of the day. It was the characteristic of the age in which we lived. It is pleasant; it is glamorous; people are abreast with the times.

* * *

After all, what did the Syrians, the Greeks and the Jewish Hellenizers want? They merely strived to introduce a bit of modernism into the outdated Temple service. Was it not true that monetheism had been good only for the wanderers in the Sinai desert? And moral passion, the dedication to ethics, the placing of the spirit above the physique, the profound belief in a God that one could not see — and should not try to behold in flesh, in body, in a statue — were they not attributed to the Olden Days when there had been no culture, no civilization?

* * *

But the villagers of Modiin remained adamant in their faith. They possessed the power given only to believers. Their faith, their stubborn adherence to the Law, their moral stamina — these wrought the first miracle which subsequently developed into the military feat of the destruction of a modern army by a band of rebels.

* * *

Of this, though, I am not so sure. However, I do think that the Maccabean Revolt was the first revolution leading an oppressed nation to sovereignty (in the military sense of the word, as we understand a national revolution today).

Seemingly, the genius of Mattatyahu, transmitted to his son Yehuda, the great leader in a noble cause, inspired the weak, the few, the downtrodden, the poorly armed with a kind of self-confidence bound to challenge tyranny.

Once a group of men is determined to battle for its rights, the cause is half-won. For, in a war like that of the Maccabees against the Hellenic oppression, the weak always are the stronger (and we have seen it in other revolutions); for the weak believe, the mighty are corrupt. Corruption invariably is clad in a mantle of power; it demonstrates power; it sees only the visible, the exterior. Those weak in body, on the other hand, carry within themselves the secret strength of the potential conquerer.

* * *

The Maccabean episode offers our generation more than one lesson. Besides the moral implication, besides courage, besides intransigence in the defense of eternal values, its later development constitutes a warning.

Every successful revolution carries within itself the germ of self-destruction. Once the humility before God, passionate adherence to justice are gone, once the descendants of the Yehuda Maccabees begin to enjoy power and, in turn, fall victim to corruption, decay is inevitable.

When we remember the miracle of Hanuka, we should also think of what happened a few generations afterwards — when the descendants of the heroic Maccabees forgot the cause and clung to power instead.

That is when the tragedy of the Second Commonwealth started.

Nasser Reported Ready For War

LONDON (JCNS) — Egypt's defence budget is about double that of Israel's, according to a survey in "The Military Balance, 1964-65", just published by the Institute for Strategic Studies. The comparative figures are $320,000,000 and $182,000,000, respectively.

Israel's total forces are estimated at 250,000, including the reserves which could be called up within 48 hours.

The total strength of the Air Force is given as 14,000 men and 450 aircraft, while the Navy has two destroyers, one frigate, two submarines, twelve motor-torpedo boats and three landg-craft flotillas.

Nasser's total armed strength is given as 130,000, plus a national guard of 50,000 men and andother 150,000 in the police force. The number of tanks is 450 — all Soviet-made — as are also the 445 aircraft, the ten batteries of ground-to-air missiles, and most of the ships.

In addition, the Egyptian Navy has 14 minesweepers and six British-built escort vessels, plus smaller patrol craft equipped with guided missiles.

The survey also lists 250 ground ground-to-ground missiles built in Egypt, but probably lacking any guidance system.

Paris Views Rome Trunk

The following dispatch is from Maurice Carr, Paris correspondent of Jerusalem Post.

PARIS — The Rome trunk kidnapping case has thrown the spotlight here on the Egyptian secret service, concerning which an informative article appeared in the pro-Gaullist "Paris-Presse."

It says that the European division of Abdul Nasser's espionage system has its headquarters in Geneva which is run by a 43-year-old company director, Hassan Sayed Kamil who, when his German wife, Duchess Mecklemburg, died last year in a mysterious air crash, tried to purchase the ground upon which the plane fell.

Kamil's main business is to recruit Nazi scientists and kidnap reluctant travellers to Cairo, the "diplomatic trunk" being frequently used.

It said that Dr. Krugg, manager of the Munich office of the United Arab Airlines, was thus dispatched to Cairo where he was wanted for the embezzlement of funds ear-marked for the purchase of important components for Egyptian rockets.

False Immigrants

For espionage, according to "Paris Presse", the Egyptians employ Palestinian refugees and also occasionally pseudo-Jews who enter Israel as immigrants. One such false immigrant was the Armenian (Jacobian) who was circumcised and sent to Brazil where he passed himself off as a Jew of Turkish origin wishing to settle in Israel, where he was later sentenced as a spy.

In Black Africa, the Egyptians are engaged on a long-term program. They purchase small children who are flown to Cairo where they are educated for a career of subversion in their home countries when they grow up.

The Upper Volta authorities recently thwarted two such child-trafficking transactions.

Is Ehrenburg Purged?

LONDON (JCNS) — The name of Ilya Ehrenburg the Soviet-Jewish writer, is not among a new list of Soviet authors whose works are to be published in the literary monthlies in 1965. The list published in Moscow includes the Jewish poetess Akhamatova, as well as Yevgeny Yevtushenko and about a dozen others who have established a reputation as "liberals".

It is the first list to be published officially after Mr. Khruschev's disappearance from the Kremlin. Significantly, another Soviet literary organ, "Zvezda", has also published a list of forthcoming publications. Ehrenburg's name does not appear on this either.

The North York Special Issue of The Canadian Jewish News has been postponed until the Spring because of technical reasons.

The full text of the resolution on Jews adapted by the Ecumenical Council last weekend appears in today's paper.

Ontario Rabbis' Rally

Rabbis and spiritual leaders from all parts of Ontario, serving in 26 of the province's smaller communities, will meet in Toronto on Wednesday, December 9 for a one day conference, focused primarily on their role in Jewish comunal leadership acording to Canadian Jewish Congress here.

The conference is sponsored by the Central Region of Congress through its Educational and Cultural Committee in co-operation with the Joint National Committee on Community Services and the National Religious Welfare Committee.

NEW SOVIET ENVOY ARRIVES

LYDDA, Israel — The new Soviet Ambassador, Dmitry Chuvakhin, arrived here with his wife to take up his new post.

He previously served as Ambassador to Canada and to Zanzibar.

Yeshiva Fire Mystery

LONDON (JCNS) — Mr. David Weitzman, Q.C., M.P. for Stoke Newington and Hackney, said this week that he had asked Scotland Yard to investigate a number of rumours connected with last week's fire at the Mesifta Talmudical College, Stoke Newington.

He said that many of his constituents had written to him pointing out the fact that the fire occurred on the anniversary of Crystal Night in Germany and that rumours were circulating to the effect that arson was suspected.

Mr. Weitzman added that there had been a spate of fascist activities in the North London area —including the fixing of antisemitic posters on walls—and he had also asked the police to investigate this.

Scotland Yard told the JCNS that "there is absolutely no suspicion at all of incendiarism" in connection with the fire at the college.

GUESTS OF REFORM CONGREGATIONS MEET

TO DELIVER KEYNOTE ADDRESS—Dr. Maurice N. Eisendrath, president of the Union of Hebrew Congregations, who will deliver the keynote address of the Second Biennial Convention, tomorrow evening at a banquet at Holy Blossom Temple.

SPEAKS AT SABBATH EVE SERVICE — Rabbi Harry J. Stern of Montreal, who will open the convention tonight, Sabbath eve, 8:30 p.m., at Temple Sinai.

TO ADDRESS LUNCHEON — Dr. Marshall Sklare of New York, sociologist, who will speak at the luncheon following morning services tomorrow at Holy Blossom Temple.

WILL PREACH — Rabbi Jerome D. Folkman of Temple Israel, Columbus, Ohio, who will deliver the sermon tomorrow morning at Holy Blossom Temple.

MARTYRS ASHES TO BE INTERRED SUNDAY IN TORONTO

The executive of Toronto's United Organizations for Histadrut issued a call to all members of its affiliated organizations, and to Toronto's Jewish community at large, to participate in the reburial of the ashes of Jews cremated by the Nazis in Maidanek and Belczic in Poland, during World War II. These ashes were brought to Toronto by a delegate of the Lubliner Society.

The reburial of the martyrs will take place on Sunday, November 29th, at 12 o'clock noon, from College Memorial Chapel, College St., to the cemetery of the Lubliner Society on Dawes Rd.

Jews from hundreds of cities and towns in Poland were cremated in the two extermination camps of Maidanek and Belczic.

In its moving appeal Histadrut stresses:

The resting place of the ashes of our martyrs will be an eternal reminder to us to remain ever vigilant, so that such barbaric crimes never be repeated, and will call upon us to wage a determined and decisive fight against the revival of neo-Nazism in our city and elsewhere.

"Let the funeral of November 29th, be not only a vow that we will never forget what was done to our people in those days of the holocaust, but also a reminder and a warning to the world which failed to stop the criminals."

Participants in the funeral will be:

His Worship, Mayor Philip Givens; Representatives of the Canadian Jewish Congress; Rabbi Benjamin Hauer. Cantor David Weinstein will chant the funeral dirge.

Yaacov Egit, Executive-Director of the United Organizations for Histadrut, will speak in the name of the Jewish Folk Organizations in Toronto.

To address Torontonians: Rabbi Aryeh Binah, one of the leading Talmudic Scholars in the Holy Land, Dean of Yeshivah Ntiv Meir, Jerusalem, will speak here this Saturday night, November 28th, at the Mizrachi Hapoel Hamizrachi Melaveh Malka.

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for the purpose of receiving the votes of voters who expect to be absent from the municipality; or of election officials who in carrying out their duties as election officials will be unable to attend the poll at which they are entitled to vote; or expect to be confined in a hospital; or for religious reasons are prevented from voting on the day fixed for polling — Monday, Dec. 7th at the locations listed below.

Every person offering himself as a voter at the Advance Poll before being allowed to vote shall be required by the deputy returning officer to make one of the foregoing declarations.

ADVANCE POLL LOCATIONS

WARDS 1, 2 and 3

Downsview Library 2793 Keele St.

WARDS 4, 5 and 6

Bathurst Heights Library 3170 Bathurst St.

WARDS 7, 8 and 9

Municipal Building 5000 Yonge St.

WARDS 10, 11 and 12

Don Mills Library 888 Lawrence Ave. E.

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YORKDALE B'NAI B'RITH LODGE SETS ALL-TIME ISRAEL BOND RECORD

One of Toronto B'nai B'rith's newest Lodges set a unique precedent at its first Israel Bond event which has established this group as a foremost leader in the roster of Toronto Lodges in this effort to help the young State of Israel achieve economic security. Guest of honour was Arthur Harris, a founding-father of the Lodge, and a devoted worker on behalf of Israel Bonds. In recognition of Mr. Harris' outstanding leadership, 66 members of the Lodge enrolled as Israel Bond purchasers at the meeting, representing two-thirds of the entire lodge membership. This is the first time in the annals of Toronto B'nai B'rith that such an outpouring of support for a cause has ever been recorded, and it is anticipated that Yorkdale Lodge may become the first Lodge to achieve 100% participation of its membership by the close of the Campaign.

Shown here during the presentation to Mr. Harris of a beautiful parchment scroll bearing the names of all who had purchased Israel Bonds in his honour, are: Left to right: Joseph Figa, Harry Frank, over-all Israel Bond Chairman for Toronto B'nai B'rith Lodges; Jan Bart, guest entertainer; Arthur Harris, honoree; and S. Weiss, Lodge President.

DE GAULLE AIDE IN ISRAEL

HAIFA (JCNS) — M. Pierre Maillard, President de Gaulle's adviser on defence, arrived here today (Thursday) for a two-week visit to Israel. M. Maillard, who is a liaison officer between the French Defence Ministry and the Prime Minister, M. Georges Pompidou, is expected to meet Mr. Levi Eshkol, the Israeli Prime Minister, Mrs. Golda Meir, the Foreign Minister, and Mr. Shimon Peres, the Deputy Minister of Defence.

WARTIME HEROISM: DOCUMENTS DISCOVERED

LONDON (JCNS — A new history of Jewish partisan activities against the Germans in Poland during the war may be published by the authorities as a result of the discovery of important new documents about the activities of Jewish partisans in the Bielsk area from 1943 until the end of the war.

A preliminary examination of the documents, which are being studied by the Warsaw Jewish Historical Institute, has already disclosed that the Jewish partisan network in wartime Poland was far more extensive than was originally supposed.

The Bielsk group, of whom there are now about a dozen survivors living in Poland and Israel, maintained regular contact with groups of Polish partisans, causing widespread damage to German war transport.

ARAB TERROR

French Business In Trouble

PARIS (JCNS) — The decision by a French public institution to cooperate in the application of the Arab boycott against Israel is causing much surprise here among industrialists and exporters, and is worrying Israel's French friends.

The Chamber of Commerce and Industry of Paris issued a written "Advice to Exporters" giving exporters detailed instructions on the ways of complying with recent Lebanese exigencies. Further exporters have been orally advised by the Chamber that the same measures are applicable to Iraq and Syria, Egypt being somewhat more liberal, and insisting on formalities only in certain cases.

French exporters have been advised to furnish invoices and a signed certificate, that the goods concerned do not contain any product imported from Israel or produced there. This has to be followed by a written engagement not to transport goods on Israeli ships, on ships listed by the Arab boycott office on its blacklist, or on ships calling at ports in "Occupied Palestine". Such undertakings have to be endorsed by both the French Chamber of Commerce and Industry and the Arab Consulate concerned.

The Chamber is a public institution created by Government decision, whose functions are defined by law. Its willingness, possibly without consulting the Ministry of Commerce and Industry, to co-operate with the Arab Boycott office, is a development worrying organisations and personalities here friendly to Israel, who are holding consultations to decide upon the form their protest will take.

Hanukkah

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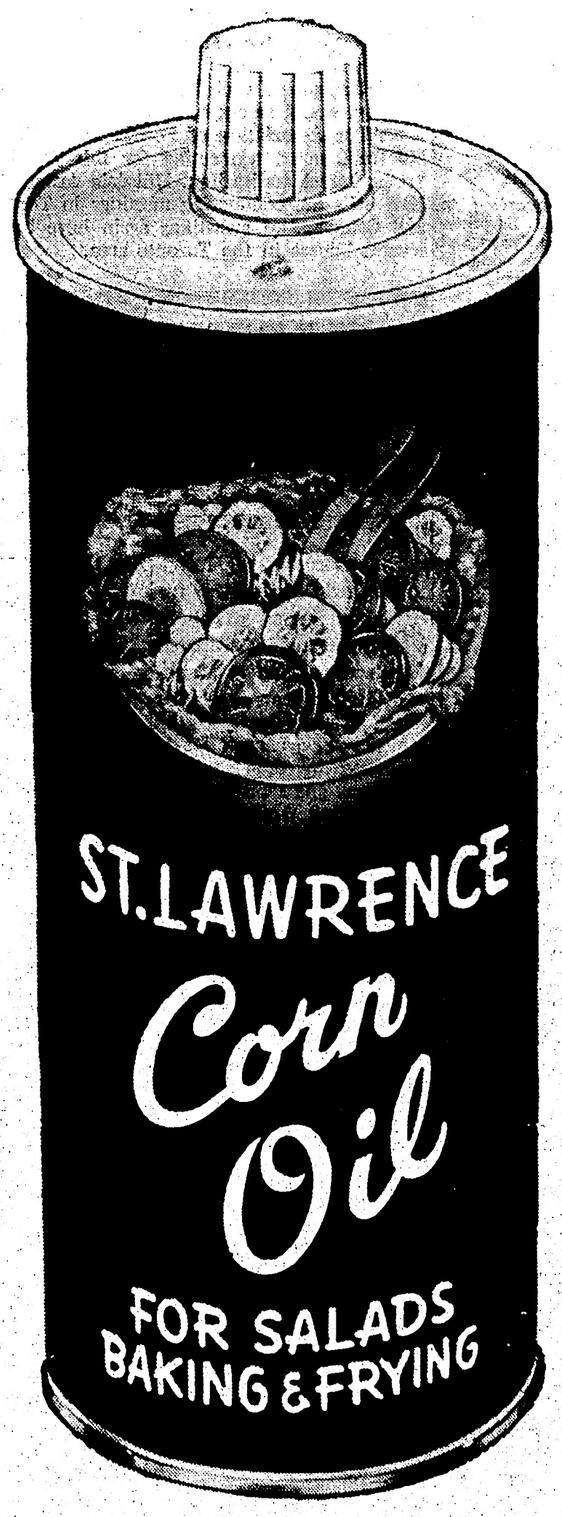

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HUMAN RELATIONS

Who Visits Whom?

DR. ROSE N. FRANZBLAU

QUESTION: My husband has a married sister who told him that she prefers that he take me with him when he visits her. We have visited her four times to her one. My husband drops in by himself on some Sundays, as it is a big trip for me to take. ....Now I feel that if she is that kind of a sister, I don't care to visit her at all. She seems to think that once you're married, you don't visit one another singly any more. She says she wouldn't come to us alone. She considers her husband exactly as close in the family relationship as herself and will only come with him.

Are we right in considering her attitude abnormal, or is she right?

ANSWER: Sometimes relationships are confused by misdirecting anger to a person who is not at fault, or by misusing a situation to precipitate the outbreak of hostilities.

A husband may take out on his wife hostilities that he would not dare direct to an associate at work or even to a friend or relative. Vice-versa, a husband with a domineering wife who intimidates him completely may assert himself at work, taking out on subordinates what he would not dare to do at home. A wife who is afraid to fight with her husband may choose as her target a brother or sister of her husband, or his parents.

* * *

She rationalizes that her in-laws are to blame for his attitude and behavior. Had they reared him properly, she would not be having the trouble she has with him now.

What you are basically angry about is that your sister-in-law has not visited you as often as you have visited her. From your point of view, due appreciation and acceptance of you by your husband's family would dictate that equal visitation and recognition rights be observed.

For your husband to agree to visit his sister alone, without you, would not really be siding with you. It would rather be a way of contributing to exclude you from the family relationship.

You are probably angrier with your husband than you realize, for visiting his family alone, without you. At the same time, while you resent being left behind, you may enjoy being free of the responsibility of having your husband around and having to spend time with him. In a way, having him visit his family on his day off gives you time off from wifehood and marriage. Your husband may sense this and go off by himself to punish you.

Actually, by wanting you to come to visit along with your husband, your sister-in-law is extending the hand of welcome. She says, thereby, that she likes you and wants you to be a member of the inner family circle.

Your sister-in-law's attitude is correct, both psychologically and emotionally. You can only benefit from following it.

At the same time, you should express to your husband and sister-in-law that you feel slighted because she does not visit you often enough. You might begin by extending an invitation for a definite time, instead of waiting for her and her husband to drop in.

Once the frequency of the visits back and forth becomes more equalized, you will probably feel more like an equal to your sister-in-law, and will be better able to enjoy being with her and her family, which is basically what you want.

B. G. & THE LAVON AFFAIR

Jerusalem, (JCNS) After ten years of controversy and political in-fighting, the "Lavon Affair" has been given a new lease of life by Mr. David Ben-Gurion, the former Israeli Prime Minister and Minister of Defence.

In Jerusalem last week, he presented almost 500 pages of documents on the "affairs" to the Minister of Justice, Dr. Dov Joseph, and the attorney-general, Mr. Moshe Ben-Zeev. The material was prepared by two-known lawyers, Mr. A. Hoter-Yishai and Mr. Y. Tunik.

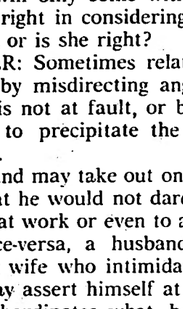
The first half of the mass of paper dealing with the matter is made up of material collected by Hagai Eshed, the London correspondent of the Histadrut daily "Davar". (he is at present in Israel), on the events from the "security mishap" in 1954 to the conclusion of the work of the seven-member ministerial committee, which cleared Mr. Pinhas Lavon of responsibility for giving the order for the operation that became the "security mishap."

A further 20 pages contain what was described as "a legal analysis" of the various investigations into the "Lavon affair" including the ministerial committee's.

Although Mr. Ben-Gurion brusquely told newspapermen after his one-and-a-half-hour meeting with Dr. Joseph and Mr. Ben-Zeev "absolutely no comment", it is understood that he asked for a judicial committee to investigate the procedure adopted by the ministerial committee which cleared Mr. Lavon.

Sources close to the former Premier say that he is convinced that the exoneration of Mr. Lavon was a judicial error, and he is determined to make the material public in some way. He is quoted as saying that he will do so, "even if I have to read it out myself in Dizengoff Square."

The only comment available from Mr. Lavon himself was: "This is no concern of mine. It is the Government's business."



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TWO MILLION JEWS FOUGHT NAZIS

During an interesting lecture titled "Jewish Resistance in the Last War", Jacob Egit, fraternal director of Toronto Histadrut, pointed out to the brotherhood of Shaarei Shomayim Synagogue on Sunday, November 22nd, that during the last war a total of two million Jews fought against the German Nazis.

Citing information and facts not widely known, he said that one and a half million Jews were part of the regular allied forces, and a half million fought in the various partisan groups, in the ghettos and in the camps.

Jews demonstrated great heroism during these times and many of them died heroically fighting against the Nazis, Mr. Egit concluded.

NEW WOLFSON STORES

TEL AVIV, (JCNS) A £ 25 million company, controlled by Wolfson-Clore-Mayer, is to open a series of department stores in Israel "modelled partly on Marks and Spencer," Mr. M. Mayer, a director of the company announced here last week.

The first shop will open in about a year in the Shalom Tower, he said. This is the large building being put up by the Wilfson-Clore-Mayer company in the business centre of Tel Aviv. The second will be in Beersheba.

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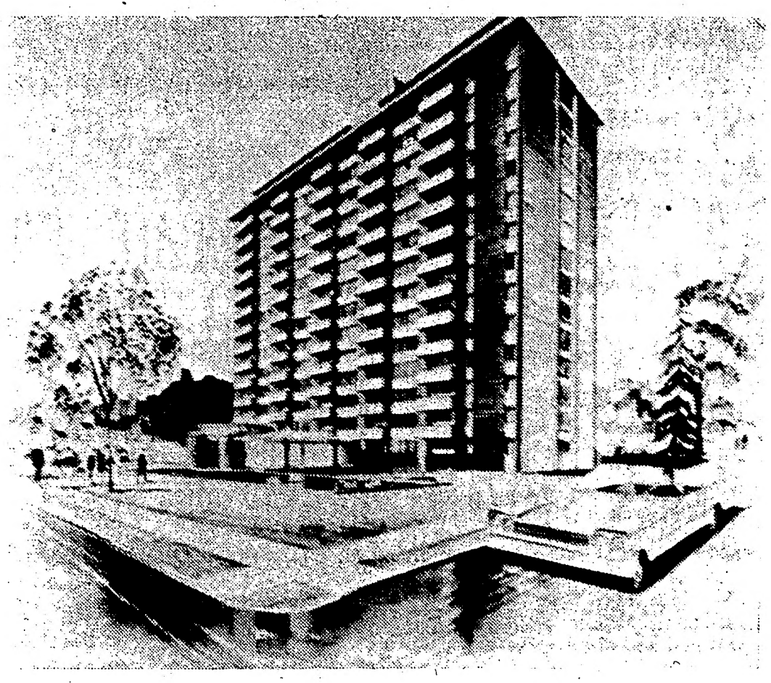

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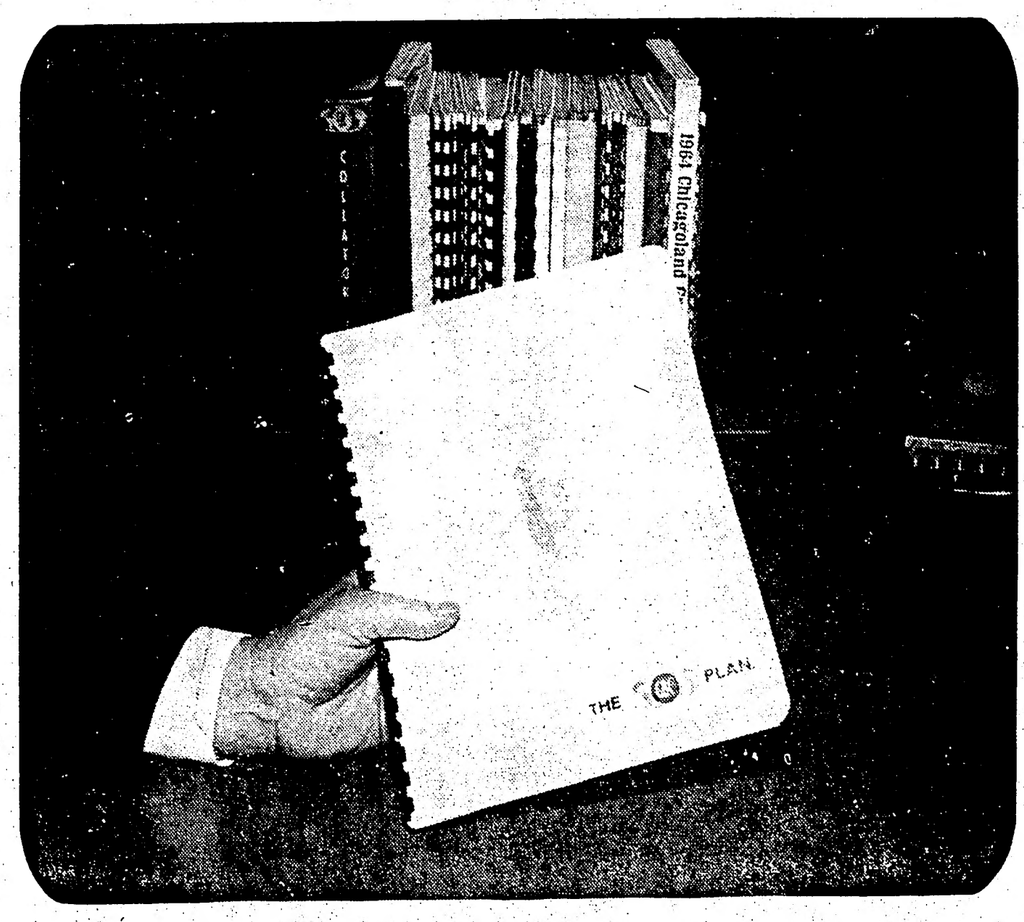

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NEGEV DINNER

TORONTO'S GREAT EVENT

We predict that practically everybody who is anybody in Toronto's Jewish community will participate this coming Wednesday evening in Toronto's Jewish National Fund Negev Dinner.

The community will honor Morris B. Kaufman, a dedicated worker for Zion and the cause of Jewish survival. The proceeds of the dinner will help reclaim land for the establishment of new immigrants in Israel—land which will provide new homes and a new hope.

Thus it will be an evening of Jewish solidarity with the builders of the National Homeland.

BONN & JUSTICE

CRIMINALS STILL AT LARGE

To press for exclusion of Nazi war crimes from the statute of limitations in Germany is not vindictiveness but common sense and justice.

It is in everyone's best interests, including Germany's.

There is no question here of offences which did not come to light at the time and can now be forgotten and forgiven. These were crimes which shook the whole world and whose perpetrators are at liberty only because they succeeded in evading justice.

Belated efforts to find these criminals and bring them to justice are part of Germany's own atonement and self-rehabilitation.

For their nation's own future political and mental health, Germany's rulers would be well advised not to stop the process half way.

Furthermore, were they to do so many of the war criminals would be emboldened to emerge from their lairs, in Germany or abroad, to justify their past sins and to sow the seeds of new evil.

Germany must think again now, before it is too late.

MONTREAL POINTS THE WAY

MASS MOVEMENT AGAINST NEO-NAZIS

The mass meeting, called for this coming Sunday in Montreal by the Association of Former Nazi Concentration Camp Inmates to impress upon the nation the seriousness of the neo-Nazi threat, is timely and should be welcomed by the entire community.

The New Canadians who form this association are not the only group among newcomers who have recently protested, together with native born Canadians, against tolerance vis-a-vis the Hitlerite propagandists of disunity and genocide. It is only proper that such men as Milton Klein, M.P., and James Walker, M.P., should be honored in a way that those most vitally concerned with the menace of Nazism should be able to manifest their unequivocal support for the spirit of the Klein-Walker anti-hate bill.

It is perhaps pertinent to note that this week the Nazi youth groups in Toronto, though small in number, have dared call a meeting. As we predicted, the CBC show portraying Rockwell has strengthened the lunatic fringe in Canada despite claims to the contrary by some CBC officials.

North America, if it is to be made safe against the germs of any hate epidemic, must take steps to cleanse the air from the stench of would-be Nazi leaders, big or small, whether here or south of the border.

Hatred always has been a more potent force than love. Dissemination of hatred reaches the lowest instincts even in the best man. Dissemination of hatred is the spreading of a poison which deserves the same preventive action as does the appearance of germs of a physical illness.

POLITICAL CRISIS IN ISRAEL. — Dad, I have a problem: I have only 10 fingers on both my hands, — how shall I count the eight new political parties?

Jewish Daily Forward, N.Y.

Keep Smiling

SLIGHT ERROR

Kalman (stopping a stranger in Toronto): Hello, Zalman! When did you arrive from New York? How is your wife? Will you let me have a cigarette and tell me how a Jew fares?

Stranger: I beg your pardon, but my name is not Zalman and I am not from New York. I am not married and I do not smoke. Your only correct guess is that I am a Jew.

* * *

WHICH ONE?

Two immigrant Jewesses passed by a Yiddish theater and noticed a large sign stating that the evening program would be, "Hamlet, or the Prince of Denmark".

"It's a funny thing," remarked one of the women. "On the day of the performance they still don't know which show will be played."

* * *

CAUGHT

Cohen (to stranger in a restaurant): Excuse me, I believe I met you here last night.

Stranger: I'm sorry, but I don't seem to know you.

Cohen: I don't know you either, but I recognize you by your umbrella.

Stranger (angry): Last night I had no umbrella.

Cohen: That's correct, but I had one.

NEW BRIDGE TO JUDAISM

by DR. L. I. RABINOWITZ

FOR THE PERPLEXED LAYMAN

Professor Dr. L. I. Rabinowitz, former Chief Rabbi of South Africa, is now chairman of the academic board of Yad Harav Maimon in Jerusalem. He is world famous as an orator, scholar and fighter for justice.

Organized religious Jewry in Israel has failed lamentably in one respect. If it has a case, as I firmly believe it to have, it has completely failed to present it to the population at large.

It is not that the presentation is faulty, it is simply non-existent. Those responsible for the religious "look" of the country content themselves on the whole with laying it down that this should be done and this is forbidden, without presumably taking into consideration the elementary fact that there is an urgent need, insofar as a significant section of the population is concerned, to answer the question, "Why should this be done; what is the reason that we should refrain from this which affords us personal satisfaction, and from that, which harms no one?"

Image of Orthodoxy

In the virtual complete absence of any such enlightenment, that element of the population which does not actually live the traditional way of life gets an entirely distorted picture of religious Judaism. The association of ideas conjured up by the word "Dati" consists of a series of "incidents"; stonethrowing on the Sabbath, the notorious "Yossele" case, an interference with what appears to be a wholly desirable attempt to organize the supply of kosher meat so as to reduce its price to the housewife. It sees religious Jewry engaged in a sinister plot to impress its will and its way of life upon a reluctant majority which if it had its way, would have no truck with it. Action produces reaction; that alleged determination on the part of the minority at one extreme produces a similar determination on the part of the minority at the other extreme to resist this dictatorial determination, and the dreaded Kulturkampf becomes a distinct possibility.

Between these two extremes stands the ordinary Jew, bewildered and perplexed. He has no ideological opposition to the principles and practices of Orthodox Judaism, but he is largely ignorant of them.

Within the Orthodox camp there is a difference of opinion as to whether there exists, among those "middle of the road" Jews, even the desire to repair that ignorance and straighten out the distorted picture. If there is not, any attempt to try and dispel it is a sheer waste of time and energy. No less a key figure of the lay hierarchy (if the etymological paradox may be permitted) than Dr. Zerah Warhaftig, the Minister of Religions, is on record as flatly denying the very existence of such a desire. If he is right then his corollary that any hope of straightening out the image through education and enlightenment is, to use his word, "fantasy". On the other hand there are those who point to discernible signs of a heightened interest and a desire to know, and that particularly among intellectuals.

The only way to prove which view is correct is by putting the matter to the test. As long as facilities do not exist for the hypothetical or real "inquiring layman" to quench his thirst for knowledge of traditional Judaism by imbibing at its sources, it must remain a pure theoretical and academic discussion. Those responsible for the project which is described below naturally belong to the second camp, those who pin their faith to the assumption of the existence of such a desire.

Last June took place the impressive official opening of Yad Harav Maimon, in the reconstructed and enlarged building of the Mosad Harav Kook in Romema. That opening was with the presence of the President, the Chief Rabbis, Ministers of State, the Mayor of Jerusalem and other dignitaries. David Ben-Gurion delivered an address of "My friend, Rabbi Maimon," and the study project was launched by two major lecturers devoted to the thrilling story of the results of the recent archaeological excavations at Massada, Prof. Yigal Yadin (on the discoveries themselves), and Shlomo Goren, the Chief Rabbi of the Defence Forces, spoke on the halakhic aspect of the self-immolation of the heroic defenders of the stronghold.

Study Programme

All this however, constitutes merely the impressive show window, and what it is hoped will be an attractive range of services is ready for display inside. Yad Harav Maimon has organized an extensive programme of adult education on Torah and Judaism in which outstanding scholars in every branch of these studies participate. In addition to the already existing and supremely successful Conferences on Oral Law which have been incorporated in the project, a complete course of studies at university level has been worked out. Its main features are a full academic year's course consisting of 230 two-hour lectures divided under four main headings, Bible, Oral Law, Literature and History. Concentrated Ulpanim on Jewish consciousness, for specific groups, in conjunction with related and interested bodies have been drawn up; study week-ends to be held outside the walls of the building are in an advanced stage of preparation. In addition, the Mosad prepared to arrange courses on any aspect of Traditional Judaism for which there is a demand.

From the date of the official openings, in June, until the inception of the courses, last month, intensive efforts have been made to bring the knowledge of those activities and courses to the notice of various professional groups in the hope of obtaining their participation. Those responsible do not aspire to effect any spiritual revolution; they will be satisfied with a modest response at the beginning.

Twin Passions

In the forefront of the mind of those who have developed this ambitious project is the fact that the Institution is named after the late Rabbi Yehuda Leib Maimon. His long and fruitful public life was distinguished by two passions which he expounded not in theory but in practice. They were a passion for the dissemination of Jewish knowledge as the key to understanding and loyalty, and an equal passion for the ideal of complete cooperation in every sphere of public life with those whose views on religion were diametrically opposed to his own. He was possessed of a twin love, an Ahavat HaTorah and an Ahavat Israel, and it was this latter more than anything else which gained for him the affection and esteem of Ben-Gurion to which the ex-Premier gave expression at the official opening. In organizing this project it is felt that not only is the memory of that dynamic leader being honoured, but the principles to which he devoted his life are being continued and perpetuated.

A SPECIAL REPORT

TROUBLE IN TURKEY

(By JCNS Special Correspondent)

ISTANBUL, TURKEY — At a time when years of effort to establish close relations and co-operation between Turkey and Israel were beginning to bear fruit, new complications over the Cyprus issue have brought what could at best be described as "coolness" on the Turkish side.

"We thought Israel was a genuine, true friend; but we have doubts about it". This is the typical reaction of most Turks these days, from Government officials to the man in the street.

The cause of this disappointment and coolness is President Shazar's message to Archbishop Makarios last month. It was widely reported in the local press, and comment on it was unfavourable.

The interpretation put on President Shazar's message by the radio and the press at the time was that Israel had taken an unfriendly attitude towards Turkey. Today the impression remains the same. The Turks blame Israel both for sending a "message of sympathy" to President Makarios and for not condemning his "acts of genocide" against the Turkish community.

No effort is made here to understand Israel's delicate position on the issue. The Turkish people hate to hear the word "neutrality" on Cyprus. At least, they say, our friends should prove their good feelings by denouncing the inhuman and brutal treatment of the Turks by the Greek Cypriot leaders.

Israel diplomats in Ankara of course do their best to explain Israel's views and position to Foreign Ministry officials, but they have been unable to dissipate the unfavourable impression prevalent in intellectual circles and among the people at large.

As recently expressed in some newspaper editorials the feeling here is that Israel has been far from being "a friend in need and a friend indeed". "Turkey has sacrificed her frendship with the Arab world and has become President Nasser's target because of her ties with Israel. And this is the way Israel rewards us", they say.

Right-wing newspapers, which are strong advocates of Moslem unity, have started to reveal their hatred against Israel, hidden up to now, and urge the Government to reconsider its policy towards the Middle East. What they suggest of course is to cut off ties with Israel and gain the sympathy of the Arab world, and particularly Nasser.

The recent developments in Cyprus seem to have brought a new element in the Turkish attitude towards President Nasser. Officially Turkey hates him as much as he hates the Turks. The Turkish Government sent a Note protesting to Egypt against her support for President Makarios, after the recent talks in Alexandria. The State-owned radio network also broadcast fierce attacks on President Nasser's policy.

Their main theme has been that President Nasser, who poses as a champion of the Islamic world, ought to side with the Moslem Turks who are oppressed by a Christian prelate. This sort of thinking has without a doubt attracted a fair number of supporters.

But the new element was introduced by a turn in the trend of opinion here about Turkey's foreign policy. The Turks are under the impression that the West, and particularly the U.S.A., has not supported Turkey on the issue. Hence the recent anti-American demonstrations in Turkey. There is even strong pressure — initiated by the Left-wing intellectuals — for Turkey's withdrawal from Nato.

In the context, efforts are being made to understand President Nasser better. Not only the Left, who feel a certain admiration for Nasser's "social revolution", but many people of other political tendencies, believe that Turkey's pro-American policy (and her relations with Israel) has prevented the improvement of relations with President Nasser and the Arab world. Therefore, they believe, Turkey could gain more by following a policy of "rapprochment" with President Nasser, thus winning Cairo's sympathy.

These factors, that is to say, the impression that Israel is not on Turkey's side on the Cyprus issue, and the changing views on President Nasser and the Arabs, must eventually affect Turkey's feelings towards Israel. Diplomatic observers predict that a continuation of the Cyprus crisis, with all its implications — such as a debate in the U.N. General Assembly — is going to put Israel in a delicate position and may open a new, difficult period in Israel-Turkish relations.

Friends. From left to right: the Hon. Yitzhaq Raphael, Israel's deputy minister of Health and David Ben Gurion. Mr. Ben Gurion consistently supports Mosad Harav Kook, Israel's largest publishing house and Yad Harav Maimon, the new academic institution. Both are directed by Mr. Raphael.

SERMON FOR THE WEEK

THE UNVARNISHED TRUTH

It was a great temptation which Joseph successfully withstood when he rejected the advances of Potiphar's wife; but far from being rewarded for his virtue, its immediate consequences were that he was made the subject of a false accusation and thrown into prison.

Second century Roman society was notoriously loose in its morals and when a certain noble Roman matron read the account in the Bible she simply refused to credit it! She suspected that Scripture was deliberately "whitewashing" the truth, and she inquired of R. Jose, "Is it then conceivable that a young man, possessed of all the ardour of youth, away from parental influence, could have withstood the alluring advances of the wife of his master?".

In reply, R. Jose took a volume of the Bible and read to her incidents which show two of the other sons of Jacob in as unfavourable a light as this one shows Joseph in a favourable one; that of Reuben's misconduct with his father's concubine, and of Judah with his disguised daughter-in-law. He made the sapient comment, "If with regard to those two, who were mature adults and responsible individuals, the Torah does not conceal the truth, can we not also accept the truth of the Biblical account of this youngster who was also the sole master of his actions ".

The very fact that the Torah does not make its characters paragons of unblemished virtue, but frankly reveals their human frailties and weaknesses, is in itself one of the most convincing proofs of the essential veracity of the Scriptural record. Where it finds it necessary to be censorious it is so, and where it is able to place its characters in a favourable light it also does so. But if the former are to be accepted as the unvarnished truth, so are the latter.

This characteristic of frankly parading the weaknesses of the Biblical worthies is developed to an extraordinary extent both in the Aggadic literature of Talmud and Midrash and in the classical medieval Rabbinical commentators. Hardly a single one of the spiritual giants of the Biblical record is immune from this apparent denigration. Abraham, Jacob and Joseph; Moses, David and Solomon, to mention only the outstanding ones, all come in for their share of criticism. Nahmanides, for instance, does not hesitate to impute to Abraham a "great sin" when he asked Sarah to masquerade as his sister; while the Midrash regards Laban's deceit of Jacob in substituting Leah for Rachel as a fitting punishment for his deceit of his father Isaac in pretending to be Esau.

It is only in recent times that a regrettable opposite tendency has developed of turning those Biblical characters into "plaster saints" to whom no unworthy motives or actions can be imputed, and in order to achieve it the plain sense of Scripture is distorted. It is a pity.

The Bible and the Rabbis had a profound reason for their approach. It was in order to identify the inner struggles of its heroes against the less worthy side of their natures, with the consequent emergence of the image of God in which they were created, with our own struggles to overcome our weaknesses and approach nearer in our lives to that self-same image. Thus do "the deeds of the fathers form a pattern for their descendants."

MACCABI LODGE B'NAI B'RITH RALLIES ON BEHALF OF ISRAEL

An enthusiastic meeting of Maccabi Lodge B'nai B'rith on November 16th added many "first-time" Israel Bond purchasers to B'nai B'rith's all-out drive in Toronto to enroll 1800 purchasers in the organization this year. The soaring statistics which follow Israel Bond events held in Lodges and Chapters in the final weeks of the Campaign have inspired the units to intensify their efforts towards achievement of the 1800 target. and campaign leaders are fully optimistic that 1964 will be the outstanding year of Israel Bond Achievement in Toronto.

Shown on photo above, left to right, are H. Litvak, Wm. Gryfe, Israel Bond Chairman, A. Goodis, Lillian and Jan Bart, guest artists; W. Mandel, R. Gryfe, and M. Mincovitch.

New Rabbi In Antwerp

LONDON (JCNS) — Rabbi Dr. Hillel Medalie, chairman of the Leeds Beth Din and minister of the Beth Hamidrash Hagadol Synagogue, has been appointed spiritual leader of the Shomrei Hadass community in Antwerp.

ON DEAN'S LIST

Two Canadian students have been named to the Dean's List at Yeshiva College in New York City, Dr. Isaac Bacon, dean, announced.

The students are: Judah Denburg, 4732 Bouchette Street, Montreal; David Ebner, 6279 L'Arcradare Blvd., Montreal.

To qualify for the Dean List, a student must maintain at least a 314 (B-plus) academic average.

FAMOUS COMEDIAN EMIL COHEN

Emil Cohen in Toronto

Clanton Park Congregation Plans Hanukah Celebration

Clanton Park Congregation will honour Dr. Norman Shaul, its President and Israel Bond Chairman, at a festive Hanukah Celebration at the Synagogue on Saturday evening, December 5th, when special guest artist will be the celebrated entertainer and singer EMIL COHEN. Dr. Shaul has exemplified the finest spirit of young leadership in the community, in his dedicated efforts to provide economic assistance to Israel through the Israel Bond program, and richly merits the Testimonial Tribute which will be accorded him on the occasion of the Hanukah Israel Bond Evening December 5th. On this occasion, another feature of the program will be the Installation of Officers for 1964-65.

Hanukah Recipe

LATKES... LATKES

Hanuka, the festival commemorating the restoration of freedom of worship and freedom from oppression through a brilliant military victory, and also called the Feast of Lights, is rich in custom. One is the eating of foods made with cheese. The custom was explained at that period by connecting the story of Judith with that of Hanuka. According to legend, Judith, a beautiful widow of the town of Bethulia, fed Holofernes, leader of the invading army, cheesecakes which made him so thirsty he drank too much wine, fell asleep, and was beheaded by her. Delicacies made of cheese are still served in many homes, but the prevailing custom is to serve latkes, especially those made of buckwheat or potatoes. It is supposed that latkes gradually replaced the cheese cakes of the Middle Ages. Traditional, too, is the serving of roast goose, possibly because goose is at its best during the festival.

POTATO LATKES or PANCAKES

5 medium-sized potatoes
2 tablespoons all-purpose flour
1½ teaspoons salt
¼ teaspoon black pepper
2 tablespoons grated onion (optional)
4 eggs, beaten light and thick
vegetable shortening

Peel the potatoes and grate on a medium-fine grater. Place in a fine sieve, and press out as much liquid as possible. Measure the pulp. If it does not measure 4 cups, prepare more potato until the correct amount is reached. Add flour, salt, pepper, and the onion if it is used. Fold the eggs into the batter. Melt enough shortening on a large pancake griddle to cover the bottom to the depth of ¼ inch. Heat until a drop of batter causes the fat to sizzle. Turn the heat to medium. Drop a tablespoon of batter into the fat, and press the batter with a pancake turner to a thin pancake. Prepare as many pancakes as the griddle will hold. Cook until the bottom is a deep, rich brown. Turn over and brown the other side. Total cooking time is about 10 minutes. Keep cooked pancakes hot while the rest of the batter is frying, by transferring them to a shallow pan lined with brown paper, and placing them in a very cool oven, 250 degrees F. Fry the remaining batter, and add more shortening as necessary to keep the depth always ¼ inch. This makes 15 pancakes. Serve with applesauce.

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FOR

BOARD of CONTROL

DEPLORES S. AFRICA ANTISEMITISM

JOHANNESBURG, (JCN). — Mr. Waring, South African Minister of Information, has deplored any suggestions of antisemitism in the articles published recently in "Anticom", a newsletter issued by the inter-church commission of the Dutch Reformed Churches of South Africa. He said this in an interview with Mr. William Frankel, editor of the "Jewish Chronicle", here yesterday (Tuesday).

In his opinion, however, it would not be desirable for the Government to take cognisance of any minority group of extremists expressing anti-Jewish views. He regretted the existence of such groups, but insisted that their views were rejected by the great majority of South Africans.

In reply to a question whether the Government would be prepared to ban such anti-Jewish publications as "Anticom", Mr. Waring said that a board of control existed which had powers to support certain categories of undesirable publications, and he thought it would be perfectly proper to refer to this board any publication which could spread antisemitism.

He then denied any pressure against the Jews to support or cease to support any particular party. Jews, like all other South African citizens, he said, were free to support any lawful political movement. Any impression to the contrary could only have been gained by considering previous statements out of context.

But, he added, it was for the organized Jewish community to decide whether to allay any misapprehensions by reiterating their disavowal of Communism.

He concluded by saying that the Jewish community in South Africa was a valuable and respected section of society. As far as the Government was concerned, any individual should be judged on his merits and not through his religious affiliation. Conversely, no community should be judged by the action of individuals.

David "Sonny" 'Langer

Candidate for councillor in Ward 4 North York has proved himself at the age of 33 to be a progressive thinking young leader of the Jewish community. He is presently an executive board member of the Toronto YMHA; Member of the Board of Directors of the United Jewish Welfare Fund; Chairman, Club and Education Committee of the Northern Branch YMHA; Associate Chairman of the United Jewish Appeal.

We believe that the people of North York are fortunate to have a man of Mr. David Langer's stature represent them.

CHUM NAHALA IN ISRAEL

Toronto's Radio C.H.U.M. 1050, established a Nahala a project to reclaim a tract of land from rocky wasteland, to become farmland for the settling of twenty-one families in Israel. The site of this project is situated in Western Galilee, near Kibbutz Eilon, and will enable this settlement to increase its farmland and absorb new settlers.

On the occasion of the Morris B. Kaufman Negev Dinner, to be held on Wednesday, December 2nd, at the Imperial Room of the Royal York Hotel, a special presentation will be made to the President, of C.H.U.M., Mr. Alan F. Waters.

HUNGARIAN COMMUNITY GETS RABBI AFTER THIRTY YEARS

BUDAPEST (JCNS) — After a 30-year lapse the 125-year-old Hungarian community of Debrecen, 120 miles east of Budapest, has a rabbi again, Rabbi Imre Sahn, who was inducted last week.

He succeeds the well-known Hebraist, Rabbi Samuel Schlesinger, whose memory is still green today, 30 years after his death, and who had perhaps the greatest influence of any of the distinguished rabbis who have ministered to Debrecen's Jewish community.

Representatives of many other communities attended the induction ceremony, including those from Szeged, Nyiregyhaza, Meteszalka, Karcag, Kisvarda, Miskolc and Hajduszoboszlo.

The main address at the ceremony was given by Dr. Alexander Scheiber, the director of the Hungarian rabbinical seminary in Budapest.

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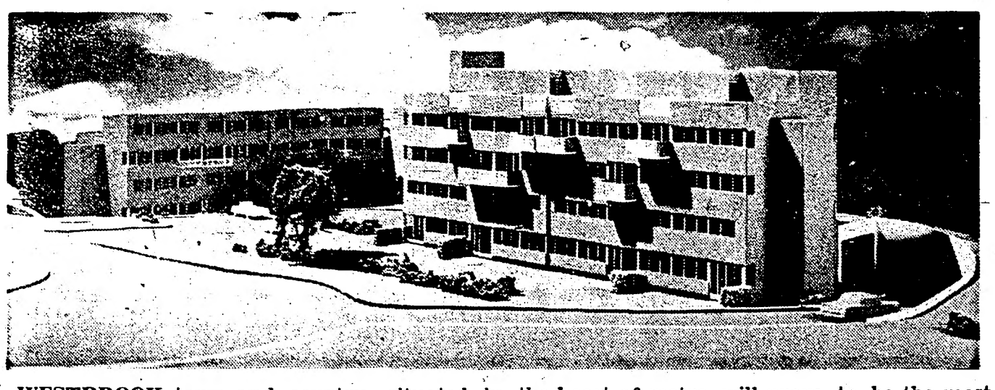

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B'nai Zion Sponsors Bond Event

Following the tremendous success of last year's Hanukah Celebration on behalf of Israel Bonds, B'nai Zion is once again sponsoring a similar event, on Saturday, December 5th, at the Zionist Center.

Features of the evening will be the blessing of the Hanukah Candles, a program of special Hanukah music and songs led by EMIL COHEN, guest artist; and appropriate Hanukah refreshments.

Chairman of the evening will be Samuel Himel, B'nai Zion Israel Bond Chairman.

MAURICE PASTERNAC

CANDIDATE FOR BOARD OF EDUCATION, WARD 3

Mr. Pasternac reached Canadian shore and freedom after his terrible experiences in a Nazi concentration camp in France during the years of the Second World War.

With great determination and arduous labor, he succeeded in graduating first from Harbord Collegiate and then from the University of Toronto, obtaining a degree of chartered accountancy.

He is married and has four children is a member of B'nai B'rith and belongs to the Beth Am Congregation.

He has high moral standards and is eager to work for the welfare of the community of which he is a member.

He will, undoubtedly, be a worthy addition to our Board of Education.

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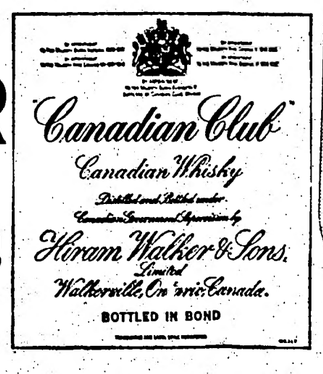

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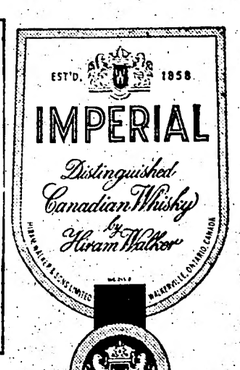

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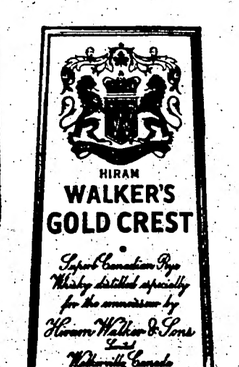

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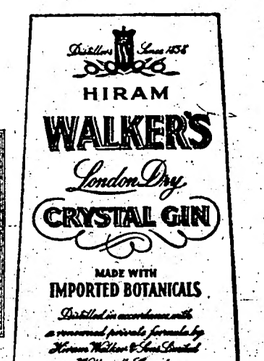

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BETH SHOLOM YOUNG MARRIEDS BOOST ISRAEL BOND DRIVE—Continuing the fine tradition of dedicated support for Israel's historic program of economic development established by members of Beth Sholom Congregation, the Young Married Couples Club sponsored a gala "Dinner and Evening of Entertainment" on November 15th which gave fresh impetus to achievement of Beth Sholom's 1964 target," Every Beth Sholom Member an Israel Bond Buyer". Guest artists Jan and Lillian Bart presented a delightful program of Yiddish songs and stories which provided an ideal atmosphere for the evening.
Shown here are, left to right: Donald Latchman, President, Beth Sholom Young Marrieds; Mrs. Latchman, Lillian Bart, Jan Bart, Mrs. Carl F. Winer and Carl F. Winer, Vice-President and Israel Bond Chairman.

NEWLY APPOINTED — Louis E. Soupcoff, who was elected chairman of Toronto's Histadrut Campaign. Mr. Soupcoff is a past president of Beth Sholom Brotherhood and Beth Sholom Synagogue; he was educational chairman of the Mildred Arnoff Memorial School for six years. He also is president of Dominion Citrus Company Limited, chairman of the board of directors, Toronto Wholesale Fruit Association, secretary of Canada's Camp Ramah, director of Jewish Men's Clubs of America and the United Synagogue Day School.

SEE GERMAN AMBASSADOR IN OTTAWA

OTTAWA (CJN) — The Association of Former Concentration Camp Inmates (survivors of Nazi oppression), acting on behalf of thousands of newcomers to Canada, last week transmitted to the Ambassador of the Federal Government of Germany here a memorandum in which they demand the revocation of the statute of limitations in the area of crimes against humanity.

A delegation headed by Lou Zablow, president, declared that the application of the Statute of Limitations to Nazi criminals is, without parallel in the history of mankind, tantamount to a guarantee of freedom from punishment to torturers and murderers. Such a step would imply the condemning of the Nazi atrocities by the present government of West Germany, the memorandum indicated.

TORONTO SYNAGOGUES

PRESENT PLAQUE

● Tonight, 8:30 p.m., at Friday night services, a special plaque will be presented to Beth Am Congregation by Mr. Ben Gan, director of the Jewish Theological Seminary Society of Canada, from the Jewish Theological Seminary of America. Mr. Peter Shour, congregational president, will receive it in honour of the acceptance of National Enrolment Plan by the Congregation.

Dr. Albert L. Rabb, spiritual leader of the congregation, will officiate and speak on: Dedication; Cantor Nathan Lieberman will chant the liturgy. An Oneg Shabbat will follow the services.

● Saturday morning services begin at 9:30 a.m. Rabbi Raab will speak on: Torah Lesson.

● U.S.Y. Study Group of Beth Am will meet Sunday 9:30 a.m., for services. Breakfast will be served at 10:00 a.m. Under the direction of Rabbi Raab, a discussion will follow, on: Justice and Mercy.

The breakfast is sponsored by Beth Am Men's Club, and is prepared by Mesdames Morris Polansky and Louis Meirovich.

HANUKA PARTY

● Adath Israel Brotherhood will sponsor its annual Hanuka party on Sunday, November 29th.

● A founding meeting of an organization for senior members of Adath Israel will be held this Monday, November 30th, 1:30 p.m., first day of Hanuka. Participating will be: Cantor Murray Nixon, Rabbi Erwin Schild. Members will meet several afternoons monthly for a program of cultural, social and recreational activities centering around the synagogue.

● Adath Israel Brotherhood will honor Mr. Echiel Silverman who, for 57 years, has been active in the synagogue. Mr. Silverman will celebrate his 95th birthday. The Echiel Silverman Endowment Fund will be inaugurated formally at a testimonial dinner which will be held Saturday, December 19th.

● An address by Rabbi Eugene Weiner of Beth Jacob Congregation, Hamilton, closed the Israel Today-series. Rabbi Weiner spoke on: Religion in Israel, last evening.

● Adath Israel held its installation of officers last Sunday. The following were installed: Jack Bedder, Al Collis, Max Gould, Phil Granovsky, Abby Grossman, Dr. Murray Herst, Murray Kirsh, Ben Marks, Jack Nelson, Henry Rosenberg, Dr. Phil Shore, Harry Stein, Moe Steinberg, Jack Wainberg, Harry White, Ben Abbott, Brotherhood president, Mrs. Henry Rosenberg, Sisterhood president.

Past presidents are: Abe Shachter, immediate past president; past presidents—Harry Elkind, Echiel Silverman, Harry Silverman, Sidney Silverman, Dr. George Starr, Sol Wainberg, Joseph Wolfman. The following are life trustees: Max Ingles, Jacob Pascal, George Shear, Abe Solomon. Gabbais are Echiel Silverman, Ist gabbai; Abe Solomon, 2nd gabbai.

An installation pageant was written by Rabbi Erwin Schild, entitled: The Torah of Leadership. Participants were Cantor Murray Nixon and the choir under the direction of Miss Varda Hall.

INSTALLATION

At an installation of officers of Torath Emeth Jewish Center, the following assumed office last Sunday: Chief Elbaum, chairman of the board; L. J. E. Moses, president; A. Meyers, P. Greenstein, J. Friedman, H. Wolfe, vice presidents; J. Sanders, recording secretary; S. Wortsman, parnes; A. Bleeman, gabbai; C. Garfunkel, treasurer.

HANUKA DANCE

● Shaarei Shomayim Sisterhood and Brotherhood will tender a Hanuka dance tomorrow evening, 8:30 p.m., at the synagogue.

● Mr. Victor Sefton will be guest speaker at the Brotherhood Breakfast Club Sunday morning, November 29th, 9:30 a.m.

● A Hanuka party for pupils of Shaarei Shomayim Talmud Torah will be held Tuesday, December 1st, 4:30 p.m., in the social hall.

DISCUSSION

● A discussion on: Praver—The Secret Weapon, was held at B'nai Israel Beth David Congregation recently as part of the Adult Education program. Rabbi Albert Pappenheim led the discussion.

● Rabbi Pappenheim was guest of Cedarbrae Secondary School where he addressed the pupils on the subject: Judaism.

● Chug Ivri, BIBD Hebrew Speaking Circle, held its opening meeting on Thursday, November 19th. Meeting was opened by Mr. Leon Shane, chairman. Mr. Jacob Adler delivered a message. Featured was a discussion on the relationship of religion and study in Israel.

● Dr. Kirk Martin was guest speaker at the breakfast meeting of BIBD Brotherhood last Sunday. His topic was: Delinquent — Parent or Child. Sam Shulman, president, chaired the meeting; Joseph Feldt, program chairman, introduced the guest.

● General meeting of the congregation took place Monday, November 23rd, 8:30 p.m. Bernard Weinstein, president of the Congregation, chaired the meeting. Rabbi Pappenheim delivered the invocation. The following chairmen reported on the various activities of the synagogue: Jack Marmer, financial; Bernard Rubin, religious school; Sam Shulman, brotherhood; Alex Eisen, ritual; Lou Kirshenblatt, library; Morris Vanek and Fred Tittel, membership; Frances Feldt, sisterhood; Shirley Vernon, adult education; Syd Forcht, youth.

● Last evening, Dr. Murray Urowitz discussed: The Midrash, in the series, Seven Books That Illuminated the World. Mrs. Murray Vernon, adult education chairman, introduced the speaker.

GENERAL MEET

● Shomrai Shabboth Congregation will hold a general meeting and election of officers on Sunday, December 13th, 11 a.m., in the synagogue.

● On Sunday, December 6th, 6:00 p.m., a Hanuka banquet will be held marking the celebration of the commencement of construction of the new synagogue.

● A children's Hanuka party will be held this coming Sunday, 1:00 p.m., tendered by the Sisterhood.

● A Youth Shaboth will be held tomorrow morning. Kiddush will be provided by Sisterhood.

CONVENTION SERVICE

● This evening, 8:30 p.m., after early (5:45 p.m.) services, Holy Blossom Temple members will attend the convention service at Temple Sinai. Rabbi Harry J. Stern of Montreal will be guest preacher.

● Tomorrow morning, 10:30 a.m., convention service will be held at Holy Blossom. Rabbi Jerome D. Folkman, Columbus, Ohio, will preach.

● Dr. A. A. Epstein, president of Holy Blossom Congregation, was elected president of the UJWF at a recent meeting.

● Rabbi Plaut, Mort Margolius and J. D. Pearlstein were elected recently to serve on the national board of the ZOC.

● Holy Blossom will have an alumni Hanuka party this Monday, November 30th, 12:30 p.m. Hortense Geldsaler and Lillian Weiss will render musical selections. Morley J. Pape will produce a Hanuka play, including the following cast: Celia Collins, Clara Feldstein, Morris Cooper, Mort Levy, Anne Nashman, Esther Volpe, Lil Wolman.

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Check all lights

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Complete lubrication
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Tighten manifold bolts
Free up heat riser
Adjust carburetor idle
Clean and oil air cleaner
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in new premises at
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to serve all children in the neighborhood.
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AUTHOR AND STARS — Arthur Miller (left), author of After The Fall, which comes to Toronto's O'Keefe Centre on Monday, November 30th, for three weeks, has the time to relate a funny story to starlet Judi West and leading character Charles Aidman.

theatre hi-lites

AFTER THE FALL CONTROVERSIAL

After The Fall, Arthur Miller's latest play which opens a three-week engagement at O'Keefe Center on Monday, November 30th, has sparked flames of controversy which continue to flare. It is apparent to some that Mr. Miller bases the story upon his own personal life, to which the author replies, "Rubbish!"

After The Fall appears in Toronto directly from New York's Repertory Theater at Lincoln Center. It is produced by Martin Tahse, who put on previously such hits as The Miracle Worker, Advise and Consent and Fiorello.

The leading role of Quentin, played by Charles Aidman, is the longest stage characterization in theater history. He is onstage for the complete 3-hour run of the play. Judi West co-stars.

French Chef On SS Shalom

Raymond Oliver, world famous French gastronomist and restaurateur, has been engaged by Zim Lines to prepare cruise menus for their flagship, the new 25,338 gross ton S.S. Shalom which will make nine cruises from New York to the Caribbean during the 1964-65 winter season.

Mr. Oliver, known around the globe as the "Ambassador of French Cuisine", is the owner of Grand Vefour, ranked as one of the four finest restaurants in Paris. He is working in cooperation with the Shalom's newly appointed Chef des Cuisines, Max Cymbalista, who was rated the outstanding chef of Israel at an international gathering of gourmets in the King David Hotel in Jerusalem last year.

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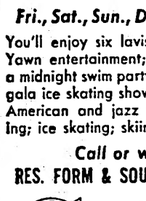

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MERRY WIDOW CHARMING

by BARBARA I. PEARL

In this blase world of ours, unless a play is controversial, unless it contains hidden meaning, unless it poses a question of considerable thought — it just is not accepted. Unfortunately, The Merry Widow, in its last week at O'Keefe Center, is in this category. Our sophisticates consider it bland.

What they disregard is the fact that anything can be deemed enjoyable per se — for itself.

Franz Lehar's, The Merry Widow, does not require much brain power to enjoy. But pleasurable it is. One cannot deny a feeling of relaxation as the plot unfolds.

In a nutshell, the story revolves around Sonia (Patrice Munsel), the wealthy, merry widow, who has an entire reign — male half, of course — falling over themselves in order to find favor in her eyes. Meanwhile, Baron Popoff (Mischa Auer), in his own amusing manner, is commissioned to see that Sonia marries someone of this section of Marsovia — to keep her money in the country.

Naturally it all concludes much to everyone's satisfaction, with Sonia in the arms of her beloved, Prince Danilo (Bob Wright); but not till after much confusion, error and comedy.

It is delightful once again to succumb to such much loved tunes as, Vilia, Maxim's, The Merry Widow Waltz, When in France.

Costumes are becoming more lavish by the minute. And those designed by Rene Hubert have reached the superlative in color and mode.

Patrice Munsel made a gay widow. At times her singing was a bit breathless. However, her lovely figure and continuous acrobatics made up for any deviations otherwise.

My choice for an award to a male goes to Sig Arno who played the role of Nish. Just a minute part, but he is the funniest to come along in quite awhile. Incidentally, whose nose is longer — his or Jimmy Durante's?

OTTAWA WOMEN

WINE PARTY
The Agudat Israel Sisterhood recently held a wine tasting party.

HANUKA BALL
Beth Shalom Sisterhood will hold its Hanuka ball on Saturday night, December 5th. Anita Ortez of New Mexico will perform.

SOCIAL
● B'nai Jacob Sisterhood held a social evening recently for members of the synagogue. Max Lipson addressed the gathering.
● A Hanuka ball will be held Sunday, November 29th.

RUMMAGE SALE
● Machzikei Adas Sisterhood recently held a rummage sale and fashion show.
● On Armistice Day, the Sisterhood laid a wreath at Cenotaph.
● Mrs. A. Rubin, wife of the rabbi, reported on the convention of the Union of Orthodox Jewish Congregation of America at a recent meeting.
● Classes at the Community Center for beginners in Hebrew have started.

PANEL DISCUSSION
B'nai B'rith Women's Chapter recently held a panel dicussion based on the Governor General's summer conference on the family.

DONOR DINNER
Mizrachi Women's Council will present a film, Ziona Story, and display fashion flashbacks with women's costumes modelled by members at the annual donor dinner which will take place on December 9th.

SCHOOL INTEREST
ORT Women at the moment are interested in the Jerusalem School which has an enrolment of 2,000 students.

BAZAAR
Hadassah is preparing for its annual bazaar which promises to be the biggest one held in Ottawa to date.

broadway

● **Jules Munshin** is about to leave his wife and baby to tour in the bus-and-truck company of "Oliver!" He sighed: "A strange profession, ours. Being in show business is, in a way, comparable to the dog and the dog-whistle: We hear sounds nobody else can hear."

● **The Beatles,** of course, had several memorable experiences during their recent tour here—apart from the constant screeching of the awful little monsters to whom they most appeal. One experience involved the mayor of a city where they did a concert. At 2 a.m. he came to their hotel suites to wake them, because the five friends with him wanted to meet the Beatles.

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SUKIYAKI SENSATION

- 3 tbsp. Planters Cooking and Salad Oil
- 1½ lbs. lean tender beefsteak, cut in paper-thin slivers
- 1 10-oz. package fresh spinach
- ½ lb. fresh mushrooms, thinly sliced
- 1 cup thinly sliced celery
- ½ cup (1 bunch) thinly sliced scallions
- 1 tbsp. sugar
- ½ cup soy sauce
- 2 tbsp. Worcestershire sauce
- 1 tbsp. cornstarch
- 1 tbsp. cold water

Hot cooked rice

Heat Planters Oil in a large skillet and sauté beef livers quickly until browned. Add spinach, mushrooms, celery, scallions, sugar, soy sauce, worcestershire sauce; sauté about 3 minutes, stirring constantly. Simmer about 5 minutes longer, stirring occasionally. Blend cornstarch and water; stir into liquid in skillet. Cook and stir until sauce boils and thickens. Serve with hot rice. Serves 6.

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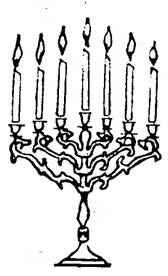

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WILL SING — Cantor Murray Nixon, who will render musical selections at a Hanuka dinner-party tendered by Chadera Club, Toronto Pioneer Women, on Sunday, November 29th, 6:30 p.m., at Judean Hall (Glencairn and Bathurst). Mr. Sam Kraisman will be guest speaker. Mrs. Silver, at EM. 6-1264, is in charge of reservations.

SHAAREI TEFILLAH BAR MITZVAH YEAR

The most important event in the calendar this year of Toronto's Shaarei Tefillah will take place during the weekend of December 11th-13th. During these three days Shaarei Tefillah will celebrate its Bar Mitzvah Year.

Thirteen years ago, a small band of committed Jews, who were anxious to preserve the historic sanctity of Judaism, gathered together to form Shaarei Tefillah. Today they have the right to look back with pride at their achievements.

To highlight this event, Shaarei Tefillah dedicated the Bar Mitzvah Weekend. The festivities will begin on Friday night with the services and Oneg Shabbat which will be conducted by the combined Youth Groups of the Synagogue. Bob Cohen will be the chairman of the evening and the highlight will be the appearance of Ben Zion Shenker, the foremost interpreter of Hasidic music on the North American Continent. He will be accompanied by Velvel Pasternak, a former Torontonian, who directs the finest Hasidic choir in New York. It should be an evening well worth remembering. The program is being developed by Pesach Schindler and Cyril Newman.

On Shabbas morning the traditional services will take on the context of Thanksgiving. The Chazzan, Cantor Hamerman, will lead the services and will be accompanied by a boys' choir of children of the members of the Congregation. The Bar Mitzvah sermon will be delivered by the Rabbi.

The whole service, which is being planned under the chairmanship of immediate Past President, Frank Mushell, will be capped by a special Kiddush. Saturday night is dedicated to the Brotherhood and Sisterhood Bar Mitzvah Ball.

The fitting climax to the Weekend will be reached on Sunday night at the Bar Mitzvah Banquet. J. Richard Shiff and his committee are finalizing their plans to make this a most meaningful and impact-filled evening.

Guest Speaker for this evening will be Rabbi Bernard L. Berzon, the spiritual leader of Ahavas Torah Synagogue in Brooklyn, N.Y. Rabbi Berzon is one of the finest speakers in the Orthodox Rabbinate, is the former Vice-President of the Rabbinical Council of America and is presently First Vice-President of the Alumni of Yeshiva University.

GREAT WEEKEND FOR REFORM CONGREGATIONS

The Second Biennial Convention of the Canadian Council of Reform Congregations, which takes place this weekend, November 27-29, at Toronto's Park Plaza Hotel, will have as its theme: The Present Crises in Jewish Family Life. Focus will be on basic issues of morality, the greatest challenge to modern religion in our rapidly-changing society. Intermarriage, teenage sex, marital relationships and loosening of family ties will be under close scrutiny.

Convention speakers include: Rabbi Jerome D. Folkman of Temple Israel, Columbus, Ohio, who will speak during Sabbath morning services at Holy Blossom Temple, on: Rx, Healthy Jewish Family Life; Dr. Marshall Sklare, New York sociologist, who will speak on, Crises Facing Jewish Family Life, at the Sabbath luncheon at Holy Blossom Temple; Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, who will deliver the keynote address at the Saturday evening banquet at Holy Blossom.

The Canadian Council of Reform Congregations represents 4,000 families in nine congregations. Founders were: Temple Emanu-El and Beth Sholom Congregation, Montreal; Holy Blossom Temple and Temple Sinai, Toronto; Anshe Sholom Congregation, Hamilton. New congregations formed in Toronto are Temple Emanu-El, Willowdale, and Beth El, Don Mills. Beth El Congregation in Windsor was formed two years ago; two weeks ago the Vancouver Reform Congregation was formed.

This evening Rabbi Harry J. Stern of Montreal will speak at Temple Sinai, on: Family Life Gives Roots and Wings.

Workshop sessions will take place at the Park Plaza Hotel Sunday morning. They will deal with New Congregations and Religious Fellowships, Ecumenism, Faith and Intertaith, Congregational Needs, New Approaches in Reform Jewish Education, Social Action.

The closing luncheon at noon will hear Seminar and workshop reports, adopt a constitution and conduct elections of a new executive. Mr. Max E. Enkin, OBE, is president of the Canadian Council; Mr. Sydney M. Harris, QC, is program chairman for the Biennial; Mrs. S. Shanker is chairman of the arrangements' committee.

Dr. Kaplan At Holy Blossom

Dr. Mordecai M. Kaplan, professor of philosophies, Jewish Theological Seminary, founder of the Reconstructionist Movement, noted author, will be the guest of Holy Blossom Temple Brotherhood on Sunday, December 6th, 8:15 p.m. He will speak on A Program for Creative Jewish Survival. The meeting will take place in the Philip Smith Congregational Hall.

Israeli Scholar In Toronto

Dr. Moshe Sambatyon, well known Israeli scholar and author, now is visiting Toronto.

Presently residing in Montreal, Dr. Sambatyon came to Canada at the invitation of Canadian Jewish Communities to lecture on the subjects of religion, philosophy, literature, Bible, Talmud, New Testament, Hebrew language and Orientalistic.

Dr Sambatyon's latest book, International Encyclopedia: World of Love and Marriage, which deals with romance and marriage, has been acclaimed by leading authorities in the field.

in north york

By IRV PAISLEY

Deputy Reeve

Downsview Airport is an anachronism, an economic liability and a public hazard. As far back as 1955, the director of air services of the Board of Air Transport stated that "any structure within a circle of 13,000 feet from a point near the middle of the airport is considered within the danger zone', and that in the United States the danger zone was considered to extend for two miles beyond a half-mile cleared airport area. This was at a time when valid objections to the establishment of the huge Lawrence Heights housing project was being considered. I strongly opposed all construction which might hinder what seemed to be essential defense requirements in those days. But there was no federal authority capable or willing to stand up for its apparently unknown safe requirements. As subdivision was permitted and gradually surrounded the runways, it was evident that no one in authority cared very much about the role of Downsview. And when the stop came to construction, it already was too late, for at least 100,000 persons were established by then in an area which should have been termed a danger zone.

I do not deny that Downsview performs a useful service, with the latest in air warehousing and many valuable training and testing facilities. What I do contest is that the whole vast and orderly northward expansion of the great Metropolitan area, of which Downsview is unfortunately the focus, should be held up by trying to circumvent this huge area of 1,300 acres valued at between $40,000 and $50,000 an acre, from which land assessment alone would amount to some $3,000,000 a year to the benefit of the public. Downsview could sell its holdings at a vast profit and move either to one of many existing bases not utilized to full capacity (like Trenton), where an integration of essential facilities would not be difficult to be worked out, or it could move to a wholly new complex right away from the city, later to be part of a second major airport to Malton, looking thus to the future rather than the present.

Incidentally, much of the technical work carried out at Downsview can be accomplished in establishments located elsewhere or on site, since it only is actual aircraft flying sorties which need an airfield. And Donwsview already does not permit larger jet aircraft or night flying in the interests of the public.

Three-quarters of the airport's acreage is suitable for industrial development, whose total estimated assessment for land only, fully developed, would be between 40,000,000 and $50,000,000. This excludes the revenues which would be derived from calling off the present high-rise building restrictions in the rich surrounding neighborhood. The orderly development of facilities and amenities, which now are arbitrarily severed and dead-ended (like the north-south connection of Dufferin Street on the east-west connection of Sheppard Avenue) also could be proceeded with (as it will have to be some day).

The northern population explosion of Metro and North York cannot be halted or moved; but the limited facilities of Downsview can. By refusing to move now, it deprives the community of orderly planning and the benefit of immense assessments while, at the same time, expose one of this continent's most heavily populated areas to grave dangers and hazards.

I do not know why the authorities are so obstinate. Those in charge are only damming up a public opinion which "inevitably will increase in intensity as civilian, commercial and industrial pressures build up, by which time alternative airfield sites may not be so easy to acquire. This situation has arisen before in many countries of the world. It is not unusual. Airports at Edmonton, Chicago and Croydon in London, Egland, have been closed for the same reasons, and relocated in modern new airports in more convenient locations. Why can't this happen in Toronto? Downsview airport is not the private grazing ground of a sacred cow. It belongs to the public, though the authorities hate to acknowledge this.

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ABOUT TOWN

BY MARIA WALTERS

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BETTY FURNESS TORONTO GUEST

FAMOUS FASHION AUTHORITY: Betty Furness will be guest commentator at dazzling fashion show, December 3rd.

One of America's foremost fashion authorities, and television's First Lady, Miss Betty Furness, will be in Toronto on Thursday, December 3rd to be guest commentator of the glittering "St. Laurent-Israel Fashion Show" and Luncheon, being presented that day in the Canadian Room of the Royal York Hotel. The Women's Division of the State of Israel Bond Organization of Toronto traditionally climaxes its annual campaign with a fashion extravaganza, and this year's show promises to out-do in glamor and excitement, all previous international shows.

Every effort is being made to accomodate the hundreds of women purchasers of Israel Bonds who have requested reservations, although requests are pouring into the Israel Bond Office in unprecedented numbers. All paid-up women purchasers of Israel Bonds in the 1964 Toronto Campaign are eligible to attend, and tables are being assigned on a first-come, first-served basis.

For further information, please conctact the Israel Bond Office, 825 Eglinton Avenue West, Telephone — 787-1741.

Toronto Women

BOOK REVIEW

In honor of Jewish Book Month, the Women's Auxiliary of Ner Israel Yeshiva presented a book review by Mrs. S. Gold at a meeting held last Wednesday at the home of Mrs. B. Rubinoff.

TEA

● The Junior N'Shei Agudath Israel held its annual tea at the home of Mrs. M. Gerstner. Dining room supervisor was Edith Orbach. Hostesses were Tania Stefansky, Yetti Schochet, Chaya Nussbaum, Malka Sussman, Miriam Rynski, Lilly Yunger, Esther Weinstock. Assisting were Mirka Kipper, Bessie Friend, Hindy Markowitz, Mrs. Steinberg. Pourers were Rebbetzin D. Luria, Mesdames J. Penner, M. Nussbaum and A. Turin.

● The organization held its November meeting at the Jewish Public Library. Hostesses were Miriam Hendler and Yetti Schochet. Dvar Torah was given by Matilda Turin. Minutes were read by Leah Rand; treasury report, by Miriam Rynski. Rabbi Dr. I. Frankel was guest speaker. His theme was: The Role of the Jewish Public Library in the Jewish Community. Raffle was won by Yetti Schochet. The group was joined afterwards by the sisterhood of Clanton Park Synagogue.

HANUKA LUNCH

A Hanuka luncheon will be tendered by the Sisterhood of Shomrai Shaboth Congregation on Tuesday, December 1st, 1:00 p.m. Rabbi Felder will speak on Hanuka and the Jewish woman's role in the life of the community. Mesdames M. Heller, P. Kendal and M. Schwartz, president, will report on the convention of the Womens Branch, Union of Orthodox Congregations.

GALA MEETING

● Recently a gala sisterhood meeting of the Clanton Park Synagogue was held in the social hall. Mrs. M. Lister, president, greeted members. Pre-teen girls performed square dances under the direction of Mrs. H. Sussman.

● Recently Sisterhood were guests of the Adath Israel Synagogue in Hamilton. Mrs. M. Lister addressed the members on behalf of Toronto's orthodox sisterhoods.

HEAD TABLE

Head table guests at B'nai B'rith Women's Covenant Breakfast, held last Sunday morning, at which time Mayor Charlotte E. Whitton of Ottawa was honored, were: Mrs. Morris Chesley, president, Mizrachi-Hapoel Hamizrachi; Mrs. Abe Levine, president, Women's Auxiliary, New Mt. Sinai Hospital; Mrs. Barney Morris, president, National Council of Jewish Women; Mrs. Harry Rosen, president, Toronto Women's ORT; Mrs. Harry Eisen Jr., president, Women's Auxiliary of the Jewish Home for the Aged and Baycrest Hospital; Mrs. Allen Small, president, Hadassah-Wizo, Toronto; Mrs. Mendel Israelson, president, Toronto Pioneer Women; Mrs. Aaron Wolfe, president, Federation of Jewish Women's Organizations; Mrs. Ray Wolfe, chairman of Women's Division United Jewish Appeal; Mrs. Philip Givens, Mrs. Saul Nisker, president, District 22, B'nai B'rith Women; Mrs. Robert Strom; Mrs. Murray Morgenthau; Mrs. Arnold Waxman, executive member, District 22, Bnai B'rith Women; Mrs. Toby Isaacs, executive director, District 22; Mrs. Irwin Borins, chairman, Women's Chapters of Toronto, B'nai B'rith Women; Mrs. Murray Rosen, chairman, covenant breakfast; Mrs. Herbert Stone, chairman, award committee; Mayor Charlotte E. Whitton of Ottawa, guest of honor.

BOARD MEETING

A board meeting of Adath Israel Sisterhood took place last Tuesday, November 24th. Mrs. B. Kaplan, vice president, opened the meeting. Mrs. A. Collis gave the D'var Torah. Mrs. S. Gladstone read the minutes of the previous meeting; Mrs. N. Feiman read the correspondence; Mrs. B. Ely, treasurer, gave her report. The following reported on: tea, Mrs. J. Wayne; convention, Mrs. J. Bass; nomination, Mrs. R. Kay; visual techniques, Mrs. A. Naiman; donor, Mrs. N. Tracter; paid-up-membership party, Mrs. J. Bedder; publicity, Mrs. S. Shain; retention, Mrs. M. Nixon; gifts, Mrs. W. Rotman.

MONTHLY MEETING

Recently the Shaarei Shomayim Sisterhood held its monthly meeting. Mrs. Sol Swartz, president, presided. Mrs. Irving Green, vice president, gave the invocation; Mrs. Nathan Adler said Grace.

Mrs. Ted Waldman reported on the annual convention of the Women's Branch, Union of Orthodox Jewish Congregations of America, which she and Mrs. Jennie Basser, vice president, attended.

Mrs. Harold Fink reviewed Meyer Levin's, The Fanatic.

Head table guests were: Mesdames Irving Green, Nathan Adler, Walter Wurzburger, Ted Waldman, Sol Swartz, Manny Spring, Morris Halbert, Saul Spring, Lou Kernerman, Jennie Basser, Harold Fink, Moe Ackerman.

ANNUAL TEA

● Chadera Club, Toronto Pioneer Women, held its annual tea recently at the home of Mrs. D. Berenholtz. The committee included: Mesdames Jennie Balaban, J. Stein, M. Mandel, I. Naiman, M. Haber, J. Blitstein, C. Lipman. Mesdames B Cohen and J. Mirsky welcomed the guests.

● Mr. S. Cornblum made quite an impression at a tea held last summer at his Island Grove home, when he called upon his friends to help raise a considerable sum of money for projects of Toronto Pioneer Women. The tea was arranged by Mrs. Cornblum. The committee, of Chadera Club, consisted of Mesdames L. Silver, J. Simlevitz, S. Cornblum.

HARD TO PLEASE

BY RUTHIE

Yesterday was Parents' Day at school. Through the years, I've learned to face the teachers reluctantly. Because my dolls, fortunately quite average, have always gotten into something to annoy her. And she selected that particular time to tell me all about it.

So imagine my surprise when I got nothing but glowing reports about my youngest.

Concerning my eldest, I remember facing an irate principal more than once. One incident stands out.

She was all of seven. One day Miss Silverman cornered me. Quite candidly she came right to the point.

"Your child is a social misfit! Can you imagine, having an I.Q. test and handing in a blank paper!"

I stood with my mouth wide open. Words failed me. As is always the case, I thought of a million retorts afterwards. Because, no matter how smart or dumb a child of mine is, nobody, even a principal, has the right to call her a social misfit.

Yet I don't think I'd have had the nerve to insult her. You had to have *khootzpah* (nerve) for that. And no lady has *khootzpah*.

Anyway, getting back to the subject, what I did do was, pump the child when I got home.

Nu, go get an answer out of a seven-year-old.

"Tell me, why did you hand in a blank paper?"

No answer.

"I'm asking you," somewhat sharper, "why didn't you write something? A test, no less!"

No answer.

"Look, you're not dumb. You have smart parents. And from my side of the family, you couldn't have inherited any stupid traits."

Still no answer.

I gave up temporarily.

Three days later, out of a clear sky, my brain blurted:

"You know why I handed in an empty paper?"

"No, why?"

"Because it was in the afternoon, three o'clock. They have no business giving a test so late. I was tired and I didn't feel like writing."

Only a seven-year-old could think up such an excuse.

I felt better when, telling this to another teacher, she said:

"The child is a genius. She knows how to think. It really was inconsiderate to give children a test at such an hour, after a full day's work."

And, throughout her schooldays, I had my ups and downs. But you should see her now! *Sie sheint ahveck* (she shines away) I'd better not talk, *kein eyen hurra* (no evil eye), pooh-pooh-pooh.

With another one, I also had my headaches. One term I went to school and when I introduced myself, the teacher said:

"Oh, you're Janie's mother? She's a wonderful girl. But, if — she — doesn't — come — today — she'll — come — tomorrow.

"Even for a gold star she doesn't hurry. She never runs like the other children. She's always the last."

So you should see her now, too, pooh-pooh-pooh.

Well, coming back to yesterday — I thought I knew what to expect. Ned and I went to school, just for the record. So that Heather shouldn't say we neglect her.

First we saw the English teacher.

"Oh, Heather is coming along beautifully. I really have nothing to say."

I sat there dumbfounded. You could see Ned's pride growing. His cigar nearly fell out of his mouth and the buttons on his vest almost popped.

It wasn't fair, I thought.

Here we wait our turn almost an hour. Then, when we finally get to see the teacher, she has no complaints. Those after us don't even have to wait five minutes.

Well, we had no *brayra* (alternative). We went to the Hebrew class. There too we sat almost an hour waiting to meet the teacher.

Finally, "You just don't know what a brilliant child you have."

Ned and I looked. It just didn't sound like her."

"She's a real scholar," he went on.

I resigned myself. I can take it. I'll get used to it.

"You should see her when we read, *Mishnah!* Do you know, she explains it to the class?"

That was already too much.

"Just ask her to go over it with you on *Shobbos*. You'll see!"

I poked Ned, we should leave before the teacher says he made a mistake.

"My baby," I glowed all the way home.

But then I started thinking. She should be that good? Whom does she take after? Do we work her too hard? Maybe she doesn't play enough? You know, all work and no play...

This time I really had something to worry about.

When we got home, the first thing I did was run to her room. There she was, sleeping like a little lamb. I felt her forehead to see if she was, maybe, too warm. No, she felt fine. Then I pooh-pooh-poohed.

The last thing in my mind before I fell asleep was:

"God, let her be ordinary too. Who wants a genius anyway? It's not natural. Let her grow up healthy and have luck.

Today I feel better. She got a demerit for talking too much in class.

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Pius XII Germans and Jews

Last week Her Majesty's Stationery Office in London, England, published a new volume of Documents on German Foreign Policy covering the period June 23, 1941, to December 11, 1941. In this article G. D. PAUL, JCNS Foreign Editor, sets the background and selects extracts from some of the documents.

September 1941. Dunkirk and the Battle of Britain are past. Pearl Harbour has yet to come. In Britain there are only sporadic air-raids. Restrictions are increasingly irksome, but life is still so "normal" that an unemployment figure of 200,000 passes without comment. Sun Castle wins the St. Leger and the T.U.C. rejects proposals for "wage control".

In Russia, German guns pound at the gates of Leningrad. Thousands of Jews and Russians face a savage death as the Nazi forces move into Kiev. In Poland the barbed wire goes up around the Warsaw Ghetto. Auschwitz is still but one large building, and a visitor, Adolf Eichmann, watches the first experiments with a new gas, Zyklon B.

From France come reports of the mass round-up of French and foreign Jews. In Germany, the Jewish problem temporarily "solved" by the concentration camps, the Nazi authorities turn their attention to Catholic churches and monasteries, but suddenly halt this campaign. It would be almost another year before Mr. Otto Frank in Amsterdam would give his daughter, Anne, a diary for her thirteenth birthday.

Vatican talks

On September 12, 1941, the Counsellor of the German Embassy in Rome, Menshausen, writes to State Secretary Weizsacker in Berlin about his conversation with "well-informed and in part also authoritative persons", concerning the attitude of the Vatican towards the war with Russia.

"If the Pope should now speak against Bolshevism," Menshausen writes, "against which the Holy See had after all spoken repeatedly in principle, he would also have to take a position against 'the anti-clerical measures and tendencies hostile to Christianity in Germany'; the reports 'continually received' at the Vatican on this subject provided 'overwhelming material' to justify such a step; the Pope's silence was the best proof that he would like to avoid everything that could injure Germany."

Menshausen goes on to quote the view of "a highly-placed person familiar with the mood in the Vatican" on the reasons for the Pope's reserve about the war with Russia. "When the Church policy measures in the Reich had become visibly more severe, Pius XII had believed that he could not longer be responsible for further silence on the subject.

"However, when the war against Soviet Russia began he had refrained from the step considered necessary in order not to injure Germany and her allies in this phase that was so decisive for the fate of the world. To go beyond this and to take sides publicly and unequivocally in the fight against Soviet Russia had been made impossible for him by Germany."

'On our side'

And, remarks Menshausen, "In his heart, one is assured time and again, Pius XII stands on the side of the Axis Powers."

On September 16, the Italian Ambassador to the Vatican Attolico, has a private meeting with the Pope. Immediately afterwards he submits a written report to the German Ambassador to Italy, von Mackensen, who marks it "Top Secret" and sends it to Berlin.

For about thirty minutes, reports Attolico, the Pope dwells on the persecution of the Catholic Church in Germany. He asks too, about suggestions that Hitler wants to do away with the Vatican.

"The Pope mentioned to me the many years he had spent in Germany and his attachment to the Germans. Even here in Rome he receives every day at the Vatican all the Germans who come to see him, without even requiring them to kneel before him, as do all the others; and at times he even interrupts the daily report of the Secretary of State in order to receive them."

Attolico quotes the Pope: "Oh, if only Germany had left me in peace . . . my attitude towards this war, esspecially at this time, would have been quite different . . ."

But, for the moment, the Pope is one of Germany's lesser worries. Winter is coming and with it the prospect that German troops in the East will be bogged down. The Japanese insist on playing the role of wily Oriental. There is unrest in some of the occupied Western countries. The military campaign in North Africa is not going as well as it might. And in south-eastern Europe the Jews are proving something of a nuisance.

Pressing task

From Belgrade on September 28 a jittery Foreign Ministry official attached to the military commander in Serbia—Benzler by name — sends a whining telegram to Ribentrop: "I have repeatedly requested the support of the Foreign Ministry with regard to the immediate deportation of local male Jews from Serbia, which was, however, denied me . . . The immediate solution of the Jewish question is the most important political task here at the moment . . . I most urgently request your prerequisite for the lasting pacification we are striving for."

Trouble from the Jews? Benzler's telegram arrives on the desk of Under-Secretary of State, Martin Luther. He immediately prepares a memorandum to the Foreign Minister: "If the Military Commander agrees with Benzler to the extent that it is these 8,000 Jews who primarily are preventing the action of pacification in Old Serbia, then, in my opinion, the Military Commander must see to it that these 8,000 Jews are removed at once. In other areas military commanders have been able to cope with substantially larger numbers of Jews without even talking about it."

But the Yugoslav Jews are not ready to walk to their graves. A month later they are still a thorn in the side of the local German administration. Franz Rademacher, counsellor in the department for German internal affairs, returns from an investigation on the spot of the problem of the "8,000 Jewish agitators". He reports that 2,000 have already been shot. However, there has been a mistake in the counting. Only 4,000 Jews are involved. Of these, only 3,500 could be shot. The other 500 are needed to maintain sanitary and security services in the ghetto for the remaining 20,000 Jews.

Tough resistance

From Rademacher's report it seems that the Jewish resistance has been tough. "The situation had been very

PIUS XII

precarious and only as a result of the arrival of the German divisions had it been somewhat improved."

It had now been decided: "(1) The male Jews will be shot by the end of this week; in this way the problem brought up in the report by the Legation is settled.

"(2) The remainder, consisting of about 20,000 Jews (women, children and old people) as well as about 1,500 gypsies, of whom the males will likewise be shot, are to be assembled in the so-called gypsy quarter of the city of Belgrade as a ghetto . . . It could be considered only as an interim station."

In Rumania, too, there is trouble with the Jews, but of a starkly different nature. A telegram from the German Legation in Bucharest reports that, on the basis of the order of General Antonescu, "the Leader of the State", to use 60,000 Jews for road-building in Bessarabia, the police prefects had had all the able-bodied Jews assembled in Bucharest and in part taken away to labour camps.

"By this measure considerable damage was inflicted on the Rumanian economy in which Jews were still occupying many positions because of the lack of suitable substitutes, particularly during the mobilization . . . The prefects have now received instructions to halt the measures. Furthermore, an inter-ministerial commission was established, with the task of bringing back the Jews already deported, in so far as they are important to the war effort."

At about the same time, in Berlin, Hitler and the Grand Mufti of Jerusalem, Haj Amin al-Husseini, are engaged in lengthy talks. An official takes notes: "The Fuehrer then made the following statement to the Mufti, enjoining him to lock it in the uttermost depths of his heart:

"(1) He (the Fueher) would carry on the battle to the total destruction of the Judeo-Communist empire in Europe.

"(2) At some moment which was impossible to set exactly today but which in any event was not distant, the German armies would in the course of this struggle reach the southern exit from Caucasia.

"(3) As soon as this had happened the Fueher would on his own give the Arab world the assurance that its hour of liberation had arrived. Germany's objective would then be solely the destruction of the Jewish element residing in the Arab sphere under the protection of British power. In that hour the Mufti would be the most authoritative spokesman for the Arab world. It would then be his task to set off the Arab operations which he had secretly prepared . . ." The date is November 28, 1941.

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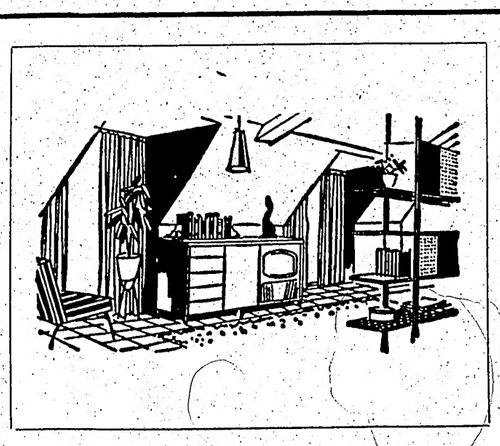

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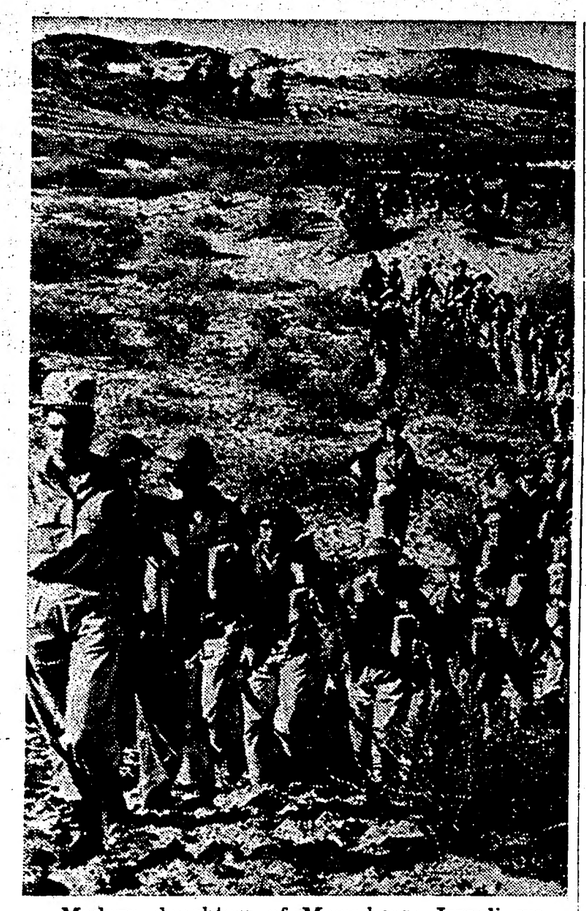

Modern daughters of Maccabees: Israeli women's Army marching near historic Modiin, site of Hasmonean revolt.

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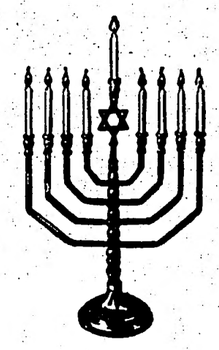


FEATURES • STORIES • ESSAYS • GREETINGS

THE CANADIAN JEWISH NEWS

SPECIAL HANUKKAH SECTION | PAGE A | TORONTO AND MONTREAL, FRIDAY, NOVEMBER 27, 1964

IS BEING A JEW also A MENTAL ILLNESS?

by EDGAR REICHMAN

The French writer Edgar Reichman examines this question in a series recently published in the French magazine "L'Arche". The English version of these series appears exclusively in The Canadian Jewish News.

First of all, we should have some idea of what it means to be insane. According to the psychiatrists, insanity is the inability to communicate one's way of seeing things; the inability to understand and to make one's self understood. This barrier separates the deranged person not only from the exterior word, but also from himself. It leaves him isolated, much the same as a child in a dark room full of horrible monsters. Yet, it is not quite that simple, for a mentally ill person does possess a clearly-defined thought structure. Once we have learned to think in his etrms, contact can be established (first on a "deranged" level and later in more normal terms).

Now, let's have a look at the so-called "Jewish Insanity".

HER STORY

I met an old Jewish woman from Bukovina (district of the Ukraine, formerly in Roumania) who had been through the Mogilev ghetto and then a prison camp in Siberia. By some miracle, these material and psychical deprivations had not harmed her physically. I met her in a comfortable Swiss rest-home beside a pretty lake reflecting the mountains, pines and glaciers. She had been there nearly 12 years, physically well but sick at heart. I asked her "what the matter was". Lost in contemplation, she answered slowly, "That I can't say — these are things that just shouldn't be said . . . the lack of friendship, perhaps."

I also met a brilliant young Polish journalist who had taken refuge in Roumania during the war. His family was well-known in the Jewish community at Lvov. After the war he was deported through an administrative error to an area on the edge of the Amour. I came upon him in Paris, after de-Stalinization. He had a top job with an international organization, which he later lost.

He adopted the habit of sending all the mail from his department to the Swiss Red Cross, regardless of its actual destination. Then, one day, he began dictating a letter for Beria (former head of Soviet secret police) in which he protested his innocence. Now he is in a rest home, somewhere in the south of France.

"I would like so much to be able to rest, to sleep," he told me, "but 'they' won't let me. For they don't like me. Yet, if they only knew how much I love them . . . if they only knew."

Again, I met an old gentleman from Egypt, very rich, numerous connections. A jeweler, he had often been bothered by the Egyptian secret police, trying to find out about the extent of the wealth which his customers had deposited in European banks. For the past five years, he has been living in Europe — in Paris and Antwerp. One day, right in the middle of a business luncheon, he suddenly began shouting for help; then he began to cry. He swore to his guests that he was being spied on, that someone was out to get him. The police, he insisted, had taken over the house next door, and it wouldn't be long before they came to take him away. Then he set about smashing everything he could lay his hands on. He had to be locked up in a home, but he is better now. I met him in the Parc Monceau in Paris one day, as he was taking his dog for a walk. He told me: "I'm going to take what money I have left and go to the West Indies. For I'm so tired. You can't trust anyone these days, can you?"

But I also came across a young French girl from the well-to-do Paris district of Neuilly. She had never been in a concentration camp and had no war memories: Only recollections of a pleasant sojourn in the United States and a period—from 1940 to 1946 — in a well-appointed Protestant school for girls, near Boston. In 1951, she became a Roman Catholic in order to marry a young manufacturer.

This was done with the approval of her parents, each of whom had been divorced twice. Separation followed, then a spiritual crisis, two attempts at suicide which almost succeeded, and then "nervous depression." These events were followed by a lengthy cure in a big neuro-psychiatric hospital in Italy. When I met her at Cervinia, she was cured, or just about. She was lying on her back in the sun, on boards placed in the snow:

"I don't know", she said, "maybe it's the absence of love. Maybe it's because of this "Jewish anxiety" we've been hearing so much about. But it's so nice here in the sun and the snow. Why have you come to bother me with your silly questions?"

Admittedly, these are extreme cases. They tell nothing about the hundreds and thousands of aged or mentally deficient people who used to be tolerated in their family surroundings but who, through persecution and uprooting, are now left vulnerable to all sorts of neuroses.

They tell nothing about the difficulties which young people go through in adapting themselves to new surroundings, or about the eccentric behaviour of thousands of families which continue to live mentally in a world long ago destroyed by military occupation, revolution and population shifts. Nor do the above-described cases tell anything about the stealthy guilt that lives in all of us, about the more acute anxiety in some, the bizarre conduct of others, or the slips, the oversights and the all-too-common insomnia. Nothing, again, about the eternal fear of a hopeless future.

Is there, then a uniquely Jewish form of insanity? The field of study is too vast; the pitfalls too numerous, to allow a definite answer to such a question. For this reason, I have chosen to pursue the matter with clinical workers and psychiatrists only, taking care not to draw ill-founded conclusions from these all-too-brief interviews.

THE GUILT COMPLEX: A CHRISTIAN INVENTION

I decided that the first person I should talk to — because of his community activities — was Dr. Narboni, who works chiefly with Jewish refugees from North Africa. He obviously did not take to my interview methods, and I sensed that he was ill-at-ease. Then suddenly, he seemed to understand what I was after — and in spite of a certain aggressiveness, his approach to the problem revealed a certain Jewish mode of thinking—which is, perhaps, sound and efficient:

"Whatever form of Judaism one practices," he said, "it is a way of living rather than dying—a beneficial antidote against the refusal of life, that is, against insanity.

"The Jew tends to sanctify things; he adopts a self-discipline the purpose of which is, in fact, this sanctification. Such a discipline helps us retain our mental balance. Our ethics takes human nature into account, and human nature is fascinated with things wonderful.

The very food we eat is wonderful, our feasts are wonderful, and so are the women we love. The famous 'guilt complex' is a Christian invention; it does not take into account true human nature, which is made for joy and love. The "Jewish Insanity", you say? I admit it exists, but only when the individual has lost faith in himself, when he is afraid. It is through fear that he hides his Jewish identity ,and often, this is what makes him ill. But there is another side to the coin: a sort of pietism which always leads to resignation. It often happens that certain Jews, through fear of life, take refuge in obsolete rites, cling to outmoded practices. This becomes for them the justification for all their failures on the social, professional and even the family level. They estrange themselves from those around them, refusing life itself for the sake of a faith that is often of doubtful authenticity.

I asked Dr. Narboni about the clinical implications of all this. He continued as follows:

"Keeping in mind the geographical distribution of those Jews suffering from mental illness of one degree or another, I think we may admit the existence of what Jung called "arch-types" — that is, categories of derangement. The North African Jew, going through a change in his mental make-up, is subject to anxiety, worry and confusion. But his distress is certainly not so deep as that of the European Jew, who has been persecuted since the late Middle Ages The Mediterranean Jew possesses a fundamental optimism; he never sees his position as entirely hopeless. And this is the angle on which we must concentrate all our cultural and community efforts.

Based on Jungian methodology the opinions of Dr. Narboni — who is neither a psychiatrist nor a neurologist — reflect the typical pont of view of the "community" school of thinking on the subject.

Is there a specifically Jewish form of insanity? Carrying my inquiries further, I looked up Dr. Janine Chasseguet-Smirgel, a psycho-analyst of the orthodox Freudian school. When I put my question to her, she understood it immediately, in spite of its journalistic rather than scientific nature. She answered as follows:

"If I were to give a complete answer to your question, I would first have to give a series of definitions concerning mental illness and mental health and what is meant by "Jewish" and "non-Jewish" (do the terms refer to a religion, a race, a common destiny, or what?)

For this reason, my answer can only be partial, and will be a personal opinion, reflecting my own experience. It will not be based on considerations of theory.

"First of all, let it be understood that I shall deal only with Jews of the Diaspora, not with those in Israel.

THE FAMILY SEEN AS A CULTURE MEDIUM

"The fact of being Jewish, of course, cannot be considered a mental illness in itself, but it seems to me that the specific conditions in which Jews must live (taken as a social group under certain permanent pressures) tend to produce neurosis. But I don't think this indicates a predisposition to neurosis on the part of the race, since the variation in living conditions is accompanied by a corresponding variation in the neurotic symptoms. The present-day example ofIsrael, I think, bears me out in this. (In the field of organic illness, we know that the theory of "Jewish ailments" tends to disappear as soon as one takes into account the fact that a modification of external conditions often results in a related modification in the frequency of these ailments as observed

Continued on Page D

literary breakthrough

by B. Feyvel

JEWISH THEME IN LITERATURE

WHEN someone like myself, who is of Continental background and has some fair knowledge of the world before 1939, is asked his views about the present outburst of Anglo-Jewish literary creativity, the answer in perspective is not easy.

That there has been a real and concentrated Jewish "breakthrough" (to use a Newspeak word) in English letters, the theatre and entertainment in the last few years is by now undeniable, and what is interesting is its many-sidedness. We can see Harold Pinter as one of Europe's leading dramatists, and on another level Bernard Kops being made of on the Third Programme. Among people who think, George Lichtheim, with his recent books on Marxism and the new Europe, has made what in a country where ideas were more valued would be a major reputation, while John Gross has in a remarkably short time become one of the leading literary critics of the day. At the same time, talented Jewish writers from the Commonwealth, like Dan Jacobson and Mordecal Richler, have been attracted to London.

In the world of theatrical entertainment, such popular writers as Arnold Wesker, Wolf Mankowitz and Lionel Bart have — each on his own level — presented a succession of highly popular achievements. As for the new Jewish novelists who have succeeded each other so fast, I feel perhaps that like "Exodus," which it satirised, so the climax of "Lindmann" is not precisely directed at me as reader, nor perhaps is such an earnest chronicle as "Diamond." Even so, the new Jewish novels, particularly those of Frederic Raphael and Gerda Charles, have received deserved praise in the highest reviewers' circles, and especially the satirical passages about Anglo-Jewish life in the new Jewish novels are without doubt effective.

Something more should here be said. After all, the Jewish community forms only one per cent of this country's population, yet what is striking is that the general British reading public has developed an evident new curiosity about Jewish life. There is now a market for both genuine evocation of atmosphere and for **kitsch** about the vanished life of the East End and even for writings punctuated by often oddly transliterated Yiddish or Anglo-Yiddish expressions. As a result, the British public has been presented with some popular portraits of the Jewish mother in the Blitz, the Jewish mother as family-devourer and even the Jewish mother as a Stalinist.

How should such an outburst of intellectual and literary and theatrical talent be evaluated? I think that from an international viewpoint the first thing to be said is that the phenomenon is not new, for in other countries in the modern world we have seen many such a Jewish breakthrough before. From this aspect one could say that Anglo-Jewry, for so long rather philistine, is now becoming a more normal Jewish community. For instance, there may still be readers who remember a journalist jingle in Vienna at the beginning of this century:

Es Werfelt und Brodelt,
Es Kafkat und Kischt....

The quip referred to the impact when, from the small Jewish community of Bohemia-Moravia, such young Jewish writers as Franz Werfel, Max Brod, Franz Kafka and Egon Kisch burst suddenly upon the literary scene in Vienna, already dominated by Jewish dramatists (for example, Artur Schnitzler), critics and journalists. That was sixty years ago.

A more recent parallel may be found in the Jewish cultural flowering in Germany and all Central Europe in the days of the Weimar Republic before the advent of Hitler. That particular promise ended with a line drawn across history. I am told that among young Germans there is today a nostalgic vogue for Weimar culture, but it is, of course, already difficult to convey to the younger generation anywhere how much Jewish achievement there was in Central Europe between the wars, for instance achievement in the sciences (whose overspill after 1933 quickened English university life) and also in literature and the theatre.

In literature the names of a dramatist like Ernst Toller, of novelists like Wassermann, Stefan Zweig, Arnold Zweig, Lion Feuchtwanger and a host of others, of a sharp satirist like Kurt Tucholsky — these names are not of the literary top rank. Yet these Jewish writers had a considerable impact on the culture of their time, and even beyond. Republished recently in Germany in paperback, the collected satirical essays and verse of Tucholsky have sold close to a million copies, and when not long ago I asked some German students about reasons for this popularity, the surprising answer was: "After all, Tucholsky speaks in our own language of today." Since Tucholsky, in exile and in despair, committed suicide during the war, there is irony here.

All this, of course, is talk of a vanished world, and there is little point in asking whether any young Jewish writer in England today will become another Franz Kafka, or even whether any Jewish satirical writing of today will have the endurance of that of Kurt Tucholsky. A more relevant comparison is probably between the current British scene and the rather similar Jewish literary breakthrough in the United States in the 'thirties. Indeed, current American critics have remarked how Wesker's trilogy of Jewish plays or, say, the fiction of Brian Glanville remind them of the Jewish literary outlook of New York of the thirties, rather than of contemporary American Jewish novelists like Saul Bellow or Bernard Malamud. Still, this sort of time? lag in British culture is not confined to Jewish writing, and if in fact the colourful American-Jewish literary scene of the 'thirties is taken as yardstick, then the parallel Jewish breakthrough in this country today can certainly be compared with it.

Having said all this, one has, however, to go on from these resemblances and to note a new and different aspect of the present Anglo-Jewish literary effort. The Jewish writers in Germany and Austria between the wars faced the open hostility of part of the population. The Jewish Left-wing writers of New York of the 'thirties still wrote largely, I think, for a Jewish audience. But the Jewish writers in this county today, and similarly in the United States, face no such restrictions. Quite the contrary, one can probably say that they write in an atmosphere of cultural philo-semitism, where the Jewish background in their work is an asset rather than drawback.

To emphasize the difference further, the German-Jewish prewar novelists wrote largely about general, Perhaps it could not have been otherwise: in Germany of the 'twenties, as in England of the same time, the success of a play like "Chicken Soup with Barley" could hardly have been conceivable. But by contrast the Anglo-Jewish and American-Jewish writers of today are writing mainly and naturally about the world of their own Jewish life and imagination, and this is today readily accepted by a non-Jewish public. This is the decisive change in the international attitude not

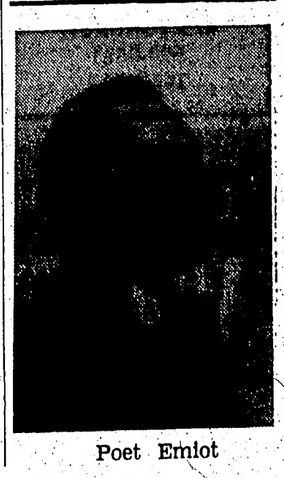
Continued on Page D

faith

by ISRAEL EMIOT

I've so much faith in thee my Lord,
Have also faith in me...
Thou cursed me, trial after trial,
Uphold my conscience's plea.
I've don your malediction,
My limbs are staring through.
Give measure when I rise to heights,
And when I am falling down so low.
Of thy creations render me not great,
But not the smallest one to tell.
The great sun gives an only ray,
To the small window of a cell.
If thou hast destined me to be your Saint,
Don't let me be thy villain too,
Thou hast measured even in a flower-vase
The colour, light and hue.
With so much darkness hast thou sentenced
The night — she should not overflow.
When thou hast cursed the ocean into wilderness,
Thou fenced the sea around with shore.

From Yiddish: Freed Weininger.



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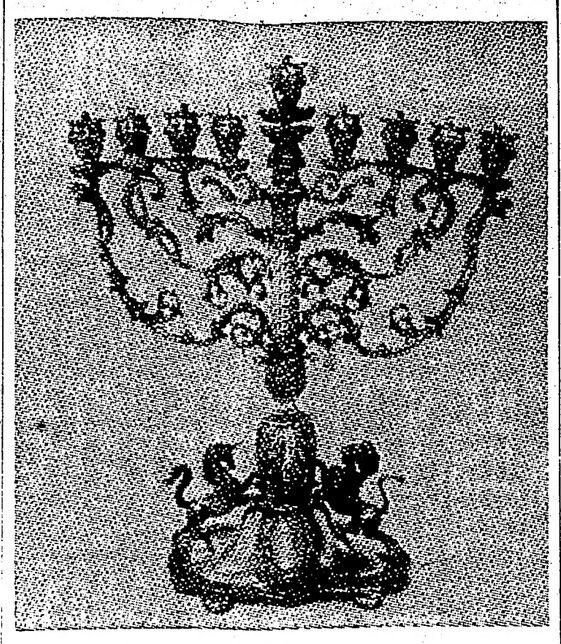

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Carried away from the Second Temple by the Roman conqueror, Titus, in the Jewish War (C.E. 70), the menorah was reproduced on the Arch of Titus together with other spoils of the Temple at Jerusalem.

The eight-branch menorah used at Hanukah comes in two forms. It is either in the form of a candlestick or in the form of eight small spoon or rectangular oil lamps with a back panel. Occasionally, the latter has a trough in front for catching the drips.

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Mr. Rotman, as a business executive, is President of a Hotel Corporation and business consultant to several companies in heating equipment, fuel supply and investments.

In addition to his business activity, Manny is extremely active in obtaining subscriptions for the forthcoming Morris B. Kaufman Negev Dinner.

He is a member of the National Executive of the Jewish National Fund, and Past-President of the Jewish National Fund Council of Toronto. A Past-President of the Toronto Lodge B'nai B'rith and a member of its Co-Ordinating Committee, Manny also finds time to devote to the welfare of Toronto's Jewish Community by participating as Chairman of the Personnel Committee, a Member of the Board and Executive Budget Committee of the Bureau of Jewish Education.

Born in Ivansk, Poland on March 11th, 1909 Manny is the son of Chaya and Hersh Leib Rotman. He is married to the former Goldie Kestenbaum and has three children and five grandchildren.

As an ardent Zionist, Manny Rotman has keenly been interested and actively participated in all activities necessary to the up-building of the State of Israel. As a member of the Regional Administrative Board and as a member of the National Executive of the Zionist Organization of Canada, he participated as Chairman of Tourism of the Central Region. As a member of the Board of Governors and as Collections Chairman of Toronto for Israel Bonds he, as well, participates in the United Jewish Appeal as a member of the Board and as a member of the Administrative Budget and Finance Committees. Manny Rotman is a member of the Regional Board of the Canadian Jewish Congress, a representative for the Central Region of the Joint Fund Raising Committee and is a member of the Case Committee of the Jewish Immigrant Aid Services of Canada.

Having served as a member of the Board of Governors of Beth Sholom Synagogue, Manny Rotman also found time to be the Treasurer, a member of the Board, and a member of the Executive and Budget Committee of the Jewish Vocational Service.

Manny Rotman is not the only member in his family to be conscious of community needs. Mrs. Rotman, who is a Past-President of Northview Chapter B'nai B'rith and Vice-President of Unit 9-Ort, participates actively in the Beth Sholom Sisterhood, the Jewish Home for the Aged, Baycrest Hospital, Hadassah and the New Mount Sinai Hospital Women's Auxiliary.

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MODERN MACCABEES REVIVE OLD MODIIN

Men looked grim, women gathered their children and hurried into their houses. Before the soldiers of Antiochus reached the end of the long winding trail, the only sound to be heard in Modi'in was the bark of one scrawny dog.

What happened in Modi'in is a familiar story. For the first time, Antiochus met resistance in his attempt to subject the Jews and their religion. From the town of Modi'in the Macabees led the revolt that culminated in a Jewish victory and the celebration of Chanukah.

In view of the forthcoming Hanukah Festival (the Festival of Dedication), it is most significant to note the development which the Jewish National Fund has undertaken to restore the region of Modi'in, the cradle of the Macabees, and make it the home of settlers attached to the soil.

By thorough reclamation work, the JNF plans to prepare an area of thousands of dunams of land for intensive farming. In addition to the terracing and soil amelioration which are well under way, the Fund is also constructing a highway to connect Ben Shemen with the Tombs of the Macabees, in whose vicinity the new outpost village of Modi'in will be set up. This road will be called "The Road of the President", in memory of the late Yitzhak ben Zvi. On this road a fine new Amphitheatre, with a capacity of seven hundred seats and a beautiful fire lookout tower have recently been constructed by the Jewish National Fund.

The Herzl Forest near Ben Shemen, which was the first woodland to be planted by the Fund forty years ago, has recently been enlarged and today numbers over one and a half million trees. The JNF has fixed parking lots, playgrounds, campfire facilities, picnic-tables, etc., to make this large and beautiful forest one of the main recreation grounds in Central Israel.

The Government of Israel has prepared an urban development scheme, parallel to the JNF project of land reclamation and afforestation in the northern section of the Modi'in Region, and a population of 60,000 souls is anticipated for this area. The urban population will be surrounded by cultivated fields and forests and will provide a ready market for the farming produce of the Rural Modi'in settlements.

The Jewish National Fund, therefore, will have a vital part to play in restoring Modi'in to its glorious past.

The major aim of the JNF is of course land reclamation, but it involves more than just preparing fields. All the roads in this area are built by the JNF. In addition to the main road, leading from Ben Shemen to Modi'in, there are tens of kilometres of secondary roads now covering the area, which are especially necessary because of the strategic importance of this part of the country. In preparing the fields, proper drainage facilities must be incorporated, which not only are beneficial for this specific area, but aid the national water effort.

In the fields of Modi'in are found the Tombs of the Macabees. Stark white slabs stand out against the wild terrain as a simple but fitting monument to the Heroes' struggle against the forces of oppression. The Macabees fought to save their land from the invaders, even as the new settlers in Modi'in will do if necessary. But it is the aim of the State of Israel to make it possible that the Jewish farmers will live in peace without fear of invasion.

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B'NAI B'RITH FOR HEBREW UNIVERSITY — Leonard Mayzel, Ontario Lodge, #1800, B'nai B'rith, chose a unique and meaningful way of honouring its past presidents and leading officers of the Toronto B'nai B'rith Co-Ordinating Committee, by establishing an Endowment for perpetual Student Aid at the Hebrew University in their names.
At a general meeting of the Lodge which was held on October 21st, Mr. Edwin A. Goodman, Q.C., a past president of the Toronto Chapter, Canadian Friends of the Hebrew University (above right) is shown presenting the Lodge Endowment Album to Mr. Mike Mayer, Lodge President, who is presenting the Hebrew University with $2,000 in State of Israel Bonds.
"The Leonard Mayzel, Ontario Lodge, #1800, B'nai B'rith Endowment" will provide an annual and perpetual Scholarship Bursary, which, in each year, will be designated in honour of the incumbent Lodge President.
The past presidents and prominent B'nai B'rith officers honoured through this gift to the Hebrew University were: Saul S. Berlin; Henry Blatt; Basil Cohen; James E. Cooper; Morey Eckler; Murray Ehrlick; Albert M. Feingold; Melville Goldberg; Manny Hershberg; Aubie Himmel; Norman Horenfeldt; Bernard Kay; Maxwell S. Lewis, Q.C., Dr. Alexander Lipson; Jack Miller; Harry Pachter; Harvey L. Rosen; Max Shecter; Irving Singer; Arthur Sinukoff.

THE CHAPTER: NEW TEXT

Following is the full text of the new Vatican Schema on Jews:

The Council, searching into the mystery of the Church, is mindful that the people of the New Testament are linked with the people of Abraham. The Church of Christ gratefully acknowledges that, according to God's design, the beginnings of her faith and her election are already to be found among the Patriarchs, Moses and the Prophets.

It believes that all Christians, sons of Abraham according to the faith, can be included in the vocation of this Patriarch, and that the salvation of the Church can be mystically foreseen in the exodus of the Chosen People from the land of bondage. Therefore, the Church cannot forget having received the revelation of the Old Testament from that people with whom, in His mercy, God concluded the ancient Covenant. The Church of Christ believes that Christ, our peace, has, through his Cross, reconciled and made one, Jews and Gentiles.

The Church has always in front of her eyes what St. Paul said about his kinsmen: "Theirs is the sonship, the glory, the Covenant, the giving of the Law, the worship and the promise. Theirs are the Patriarchs, and Christ according to the flesh is of them."

Out of the flesh comes the son of the Virgin Mary. It is being remembered that the Apostles, the foundations and pillars of the Church, and most of their first disciples, who announced the Gospel of Christ to the world, issued from the Jewish people.

Even though a large part of the Jews did not accept the Gospel, nevertheless, as the Apostles bear witness, they will remain dear to God, whose gifts and call are irrevocable, because of their forebears. Together with the Prophets and these same Apostles, the Church awaits the day, which is known only to God, in which all peoples will address the Lord in one voice and will "serve him shoulder to shoulder".

Therefore, since the common spiritual patrimony of Christians and Jews is great, this Council wishes to foster and recommend the mutual knowledge and respect which is mainly achieved through biblical and theological studies and brotherly encounters.

Therefore, the Council, in rejecting all injustice, wherever inflicted, is mindful of this common patrimony and deplores and condemns hatred and persecution against the Jews, whether perpetrated in the past or in our own times.

Therefore, nothing in catechetical works or preaching should teach anything that could give rise to hatred and contempt of the Jews in the hearts of the faithful. Never should the Jewish people be represented as a reprobate people, or cast out as guilty of deicide.

What happened to Christ in his passion can in no way be attributed to the whole of the Jewish people living at that time, much less to those living now. Besides, the Church held and holds that Christ underwent his passion and death freely, because of the sins of all men and out of infinite love. Christian preaching therefore proclaims the Cross of Christ as the sign of God's all-embracing love and the fountain from which all grace flows.

A SABRA FROM INDIA

LADY GAITSKELL FOR U. N.

LONDON (JCNS) — Lady Gaitskell (daughter of a Jewish journalist) has been chosen as a member of the British delegation to the General Assembly of the United Nations, which opens in New York on December 1st.

Lady Gaitskell, who recently visited Israel, will speak on issues affecting human rights and social affairs.

what makes a nice jewish girl

by MIKE SARNE

Mike Sarne of the JCNFS, London, England, is a nice English Jewish boy. His article portrays not only the nice London girl he writes about but as a average teen the world over.

A typical Jewish girl. A nice girl. A good girl. She's not one of your flibberty-jibberty fly-by-nights. She's a clean-living drinking, thinking bundle of virtuous womanhood. And all she wants is a nice Jewish boy.

Mum and Dad know that they can trust her when she goes off to a party not to do anything silly. She is worried about her reputation. And we all know that when a Jewish boy is going to be naughty he'll try to avoid the Jewish girl, bearing in mind that when the time comes to get married he'll be able to find a well-brought-up Jewish girl with an unsullied account book.

GOOD BOYS

Strangely enough, this seems to be what actually happens. In my chaste wanderings through the sin bins of Golders Green and Hampstead, up and down Wardour Street in search of the Truth, I found this popular conception prevalent not only among Jewish girls and boys but also among the Gentiles. There is an atmosphere of awe and sometimes resentment among the abused non-Jewish girls whose reputations are treated so nonchalantly. The Jewish girl guards her innocence with the expectation of matrimony at the end of her long and arduous wait.

But people are not as simple as that. Of course there are naughty Jewish girls, in the same way as there are, even nowadays, good Jewish boys. The basis of Jewish morality among the young comes from our pride in being different, perhaps better. And yet the better we become, richer, more worldly, more sophisticated, the looser become the bonds that tie us to Judaism.

FAMILY PRIDE

There was a time when our pride in our families was all that kept the Jewish race together. The fear of ostracism and victimisation by the Gentiles drove the Jews into the closely knit bands of outsiders from society. There was a time of ghettoes and pogroms which established the deep-seated habits and customs which protect our young from harm today. But as the Jewish population of the country grows slowly richer, its fear of the outside world diminishes. And we are left with our pride and our identity.

Now, to get back to this girl. She probably doesn't think very much about the reasons for her being what she is. From her earliest youth she has been imbued with two important tenets, the fixation on matrimony at all costs and her preparation for it, and the ties of her own family, knowing that if she brought a non-Jewish boy home, Dad wouldn't be pleased, to say the least of it. She goes dancing often, works in an office or her mother's dress shop occasionally, and she most likely has a boy-friend who lives in the district. She watches television some nights when her favourite pop-singer is on and has a couple of girl-friends, one of whom is probably not Jewish.

If her boy-friend tries to go too far, she remembers her honour, and more than likely no harm will come to her. In fact, her attitudes are the same as those of well-brought-up girls everywhere. You might say that the reverse of the popular conception is true, that our Jewish girl is no different from other girls. When the prospect of an engagement for marriage is at hand, perhaps her guard will slip a little, the eyelids flutter, but, after all, she is going to be married.

It is, as in everything, a question of degree. By and large, the Jewish girl is the same as her Gentile counterpart. She may be a little more tied to her family, a little more selective with her boy-friends if only because she doesn't meet that many non-Jewish boys in the evenings, a little more sheltered, since her circle is bounded by the strings of religion and background and the knowledge that a good reputation is important in this day and age.

WRONG PEOPLE

But there is no right or wrong or black and white. If she is in love with a non-Jewish boy, and marries him, have outsiders the right to condemn her? And if her husband is the same boy she sat next to at cheder classes, is she therefore the more virtuous? There are no rigid laws for human behaviour.

But there are wise girls and foolish girls. And if there is no right or wrong, there is without doubt a sensible way to live one's life. For families are built on the sand of human emotions, and the foundations can give way with the slightest tremor. And the safe thing is very often the wisest thing, and it is safer to marry a Jewish boy, and have Jewish friends, and have the blessings of your own family, rather than the other side of the coin where the memories of your childhood are effaced by another stamp, a stamp of your own and your husband's making. Which may be good, but it won't be what you have been used to.

But, as a final paradox, if you can't stand the boys you meet in the coffee bar in the Finchley Road, and if all the Jewish boys you come across are only interested in cars and naughty girls, you have been mixing with the wrong people. And if you want to know where the right people are, I'm sorry, but I can't help you.

NEW EUROPE FASHION: BUYING ISRAEL BONDS

Side by side with Jewish fund-raising for Israel, a largely non-Jewish organsation for practical aid through the sale of Israel Bonds has grown up in Western Europe, — the European Committee for the Development of Israel.

In 1962 the committee achieved Israel Bonds sales of $2½ million. In 1963 the figure doubled to $5 million and this year's total is expected to reach $7½ million.

But the origins of the organisation go back further than 1962. In 1958 a group of Dutch Protestants in Amsterdam met to discuss ways of showing their support of Israel to mark what was then the State's tenth anniversary. Together with a group of Roman Catholics, they set up "Wij Doen Mee" ("We Participate"), to sell Israel Bonds and help Israel in a concrete manner.

In 1962 it took on Continental dimensions when Baron Edmond de Rothschild, as president of Israel Bonds in Europe, convened a European conference for the development of Israel, attended by some 150 personalities, mostly non-Jews, from a dozen countries. Out of this, there emerged the permanent European Committee for the Development of Israel, whose president is M. Emile Roche, president of the French parliamentary Economic and Social Council and head of a similarly named body of the European Common Market.

National committees were set up: in Holland, under Professor A. Mey, the noted economist; in France, where members include former Premier; M. Gaston Deferre, President de Gaulle's Socialist rival in the forthcoming French presidential elections; General Billotte; and General Koenig; in Switzerland, where the chairman is Dr. Hans Oprecht, and the secretary is a leading member of the Federal Parliament, r. Werner Schmid; and in West Germany, where Dr. Erich-Walter Lotz is president.

In Austria, a local Committee for the Development of Israel was officially inaugurated recently under the chairmanship of Dr. Bruno Marek, director-general of the Vienna trade fair.

At the end of September the European Committee for the Development of Israel held a two-day meeting in Geneva withdelegates from Austria, Belgium, Holland, Italy, Switzerland, and observers from Britan, Denmark, the United States and Israel. The chair was taken in turn by Baron Edmond de Rothschild, the committee's executive chairman, Dr. Hans Oprecht, vice-chairman, and Dr. Joseph J. Schwartz, vice-president of the Development Corporation for Israel, who delivered the keynote address.

The gathering was a very mixed one, even for Geneva, which is no stranger to conferences. Bankers, churchmen, professors, politicians, economists and writers discussed a wide range of topics.

At times there was a curious interchange of roles as spiritual leaders discussed the rate of interest on Israel Bonds, and financiers spoke of messianism. The Protestant Provost of Berlin, Dr. Heinrich Grueber, denouced Christian missionary activities "undertaken in Israel in any shape or form." The country, he said, "already had tensions enough."

He also deplored the retention by Swiss banks of heirless Jewish property, and then urged Jews to introduce a new custom — the giving of Israel Bonds as barmitzvah gifts and on other occasions.

Dr. Grueber finished on a critical note, saying that he had remarked a certain callousness on the part of Jews towards their brethren who had fallen in the Holocaust. Baron Edmond de Rothschild replied by urging "forward-looking creation rather than backward-looking reparation."

Egypt Frees 14 Israelis

ANTWERP (JCNS) — Fourteen Israelis, including a woman and child, detained in Egyptian prisons for up to two years, have arrived in Brussels after release by the Egyptian authorities.

The Israelis, who crossed the boarder into Egypt on their own accord, may return to Israel eventually. Seven of them are ill.

FOR CECIL ROTH

JERUSALEM (JCNS — The Sephardi Chief Rabbi of Israel, Itzhak Nissim, visited Professor Cecil Roth in hospital as a gesture of support. Professor Roth is said to be progressing satisfactorily after a mild heart attack last week-end.

Professor Roth also received many messages wishing him speedy recovery from students of Bar-Ilan University. He was attacked by some orthodox leaders for "heresy".

Eichmann Aide On Trial

VIENNA (JCNS) — Austria's biggest war crimes trial so far opened here on Monday, when Franz Novak, 51, a former S.S. officer and assistant to Eichmann, faced charges of complicity in the mass murder of many thousands of Jews during the war.

Novak, who was heavily incriminated by Eichmann during his trial by the Israelis in Jerusalem in 1961, was described in the indictment as the "chief of the death transports" and a leading member of a special S.S. command in Budapest, which organized the sending of 437,000 Hungarian Jews to Auschwitz death camp in 1944.

He was also responsible for the transport of several thousand Jews from four other countries—France, Germany, Austria and Czechoslovakia — to Nazi death camps.

ISRAEL "INDIGNANT" AT BONN

JERUSALEM (JCNS) — "The profound disappointment and indignation" of the Israeli Government at the refusal of the West German Government to postpone the application of the statute of limitation to Nazi crimes, was expressed in the Knesset by the Deputy Premier. Abba Eban. It was clear, added Mr. Eban, that large numbers of Nazis were still at large. The Knesset voted to consider the matter in committee, defeating an Opposition motion for a full debate.

Literary Breakthrough (continued from page A)

only towards Jewish writers but towards Jews and Jewish life in general, and the reasons for it are clearly both far-reaching and fascinating.

Although here one can as yet speak only tentatively, they also seem to be of two kinds. One specifically concerns the Jews. After the events in Europe, after the six million dead, there appears to be something like a new attitude towards Jewish matters in the Christian world which seems touched confusedly by a sense of guilt, a sense of duty and also of puzzlement, all adding up at any rate to a certain cultural philo-semitism. This is not only true of Britain and the United States. As Mr. Edouard Roditi has pointed out in a notable essay, there has been a marked and in some ways curious revival of interest in the recent Jewish past in countries which today have scarcely any Jews, such as West Germany, and also Poland, where Bruno Schulz, a Galician Jew shot by the Gestapo, has been rediscovered as one of Poland's leading avant-garde writers.

In Holland historical studies of the country's former Jewish communities are widely read, while in Italy the Jewish family chronicles of a novelist like Georgio Bassani are best-sellers. At the same time the existence and adventurous history of Israel has certainly affected the general interest in Jews. Reference to Israel in Anglo-Jewish writing are perhaps still oddly uneasy: they seem to have the same awkwardness as references to Jewish life in the works of Jewish writers of a generation or two back. Even so, I have not the slightest doubt that the successful existence of Israel has helped decisively to create a more favourable atmosphere for the acceptance of diaspora Jewish writing.

After all this however, I think that if we really want to understand the current vogue for Jewish writing, we have to see it in a far wider framework, which is nothing less than the great social and international revolution of our time, signalised by the arrival of the welfare State at home and the emergence of the Afro-Asian nations abroad. With the end of Empire we have also seen a crumbling of what might be called the exclusive Western upper-class literary tradition, as no longer fitting in a world which in spirit has suddenly become opposed to segregation as between classes, cultures and nations.

To see what this literary change has meant in this country, one need only go back to the fashionable scenery of the English novel of thirty or forty years ago, to all those conversation-pieces set in great country houses, the memoirs of fox-hunting men, the sensitive evoctions of the English countryside, and to note how remote all this has already become. Instead and this has been happening in the United States, too, it is the hitherto unheard literary minorities in English writing which have come today to the fore. We thus have the vogue, not only memories of the East End but for Redbrick universities, for North of England working-class interiors, for the teeming and intermingled life in London's remaining slums.

We have the striking new interest in African writers and Indian writers and particularly West Indian writers at home and in Britain, and, of course, the present discovery of American Negro writers. It is as a part of this literary New Wave of our time that we should see much of the new Jewish writing on Jewish themes, and this viewpoint helps us to see it in perspective too. Jewish writing of today has not yet produced a figure like James Baldwin, and no young Jewish novelist can be quite set beside, say, a young West Indian writer of international reputation like V. S. Naipaul. But we are probably only at the beginning of a specifically Jewish new wave in writing, and the times certainly seem to favour it.

Jewish Illness CONTINUED FROM PAGE A

in Jews. Eventually, such a modification influences the incidence of these diseases in non-Jews as well. This is the case, for example, with Burger's Disease and with certain degenerative ailments.)

"It is trite to point to the existence of a "Jewish Anxiety" which can be accounted for quite simply by the precarious situation of the Jewish poeple. Still, beyond this direct link between the Jew's difficult position and his morbid reactions, there are deeper and less obvious interrelations which are imprinted in the sub-conscious mind of the Jew right from earliest childhood."

At this point, I asked Dr. Chasseguet-Smirgel if she felt that the patterns of Jewish family life were involved:

"We know that the position of the Jew amidst a generally hostile populace has led him to seek closer relations with his family unit. Also, that neuroses have their roots way back in early family relations. This abnormally close family situation gives rise to difficulties of itself. Tight family ties reduce the natural dissipation and diversion of mental conflicts, **thus making the family a veritable cultural medium where neuroses may flower in "isolation".** We must not lose sight of the fact that this close family environment constitutes the only possible source of satisfaction and security for the Jew but that it is, by this very fact, an even greater barrier to the free expression of conflicts. It will be readily understood that this closed environment has direct effects on every member of the family, but above all on the child who is born into such an atmosphere.

Indeed, the Jew is not able to develop fully his personality: he is cheated of the narcissistic satisfactions necessary to everyone, and on which, as a persecuted person, he is doubly dependent. Even if the Jew manages to attain a certain position of prestige, and to pursue a satisfactory career — as he may do in some countries — the social pressure he is subject to will always remind him of his precarious position and the merely relative value of his achievements. Moreover, his success will eliminate neither humiliation nor criticism. This success itself may even be criticized, to the extent that it may become a starting point for new persecution of the successful Jew —indeed, for Jews in general. From this there rises a sense of guilt, often subconscious, with respect to non-Jews who are contesting the Jew's right to success, and also with respect to Jews who are threatened by his success through being drawn into the limelight from the comfortable shadows.

It must be added that some members of the Jewish community themselves may criticize the success of a prominent Jew. (e.g., the attitude of certain Jews toward Leon Blum*) Such an attitude may appear unfair, but it may be partly justified by the hopeless situations often faced by Jews.

THIS IS THE FIRST OF A SERIES

NAZI STICKERS IN LOS ANGELES

LOS ANGELES (JCNS) — The librarian of the Dallas, Texas, public library has reported to the police that an tisemitic stickers have been found inside books in the library.

Mrs. Lillian Bradshaw, the librarian, said that stamp-size stickers bearing the words "Communism is Jewish", and a hammer and sickle emblem inside a Magen David, appeared in books in the central library and in several other branches.

The stickers were also found in Southern Methodist University library books.

A spokesman for the police said that the stickers can be traced to Arlington, Virginia, the headquarters of George Lincoln Rockwell, the self-styled American Nazi "fuehrer".

CABINET MINISTER HONOURED

SYDNEY (JCNS) — Mr. Abram Landa, the New South Wales Minister of Housing received a standing ovation at a luncheon given in his honour here by the Jewish Board of Deputies to mark his 25 years of parliamentary service.

BETH EMETH BAIS YEHUDA EXPECTS RECORD ATTENDANCE TO HONOUR RABBI KELMAN

Beth Emeth Bais Yehuda Congregation will honour its spiritual leader, Rabbi Joseph Kelman, at a Testimonial Reception on Saturday evening, November 28th, at the Synagogue, which promises to be one of the most outstanding and best attended events ever held by the congregation. Great interest has also been aroused by the announcement that guest entertainer of the evening will be the celebrated HY SANDS, son of a New York Cantor, whose meteoric career has brought him richly-merited success in all the entertainment media.

Many Okrent, and Art Caplan, Israel-Bond Chairmen of Beth Emeth Bais Yehuda Congregation, and their Committee are in charge of arrangements for this noteworthy occasion which will also serve to demonstrate the strong support of Congregation members for the State of Israel's economic advancement.

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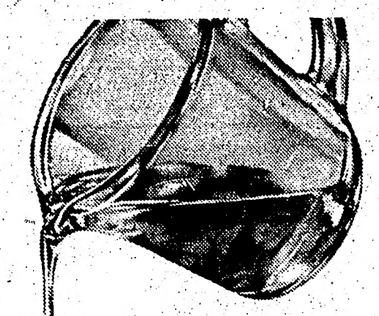
TO BE HONORED BY COMMUNITY AT NEGEV DINNER — Morris B. Kaufman, this year's honoree standing with son Ira David. Seated left to right, Michel Sigel, Deena Sigel, Mrs. Morris Kaufman, Lyn Sigel, Schuylar Sigel.



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A Hanukah Short Short Story

PLAYING MACCABEES

That year I was to play a soldier. "Not again," I said. "I was a soldier last year, and the year before. Can't I play Antiochus?"

"No, you cannot," said Miss Klapholts firmly. "Habakkuk is Antiochus." Habakkuk was her younger brother.

"What about Judas Maccabeus?" I asked. "Can't I play Judas Maccabeus?"

"Percy is Judas Maccabeus," she said. Percy was her cousin.

The next day, after school, I called together all the boys who only had small parts in the play.

"This happens every time," I said. "Every year we have a Hanuka play and every year Habakkuk and Percy get the best parts."

"Let's go on strike," I suggested.

"I have a better idea," said a boy called Thimon. (His real name was Simon, but we called him Thimon because he lisped.) "You know there is a battle towards the end of the play in which the Maccabees kill all the Thyrian tholdiers?"

"Yes," we said.

"Well," said Thimon, "inthtead of the Maccabees killing the Thyrians, let the Thyrians kill the Maccabees."

"No, no," I said, "we can't do that."

* * *

"All right," said Thimon, "then let the Thyrians and the Maccabees make peath."

And we all thought that was a good idea. "That'll teach her to give us small parts."

A few weeks later it was Hanukah. The play was staged in our synagogue hall. Our fathers were there and our mothers and cousins and aunts, and in the front four rows sat all of Miss Klapholt's relatives.

The first act went according to plan, and the second. In the third act came the battle. The Maccabees marched in from one wing and the Syrians from the other, but instead of fighting we all threw down our swords and shields and embraced. At first Miss Klapholts couldn't believe her eyes.

* * *

"Fight," she hissed from the wings, "fight." But we wouldn't and the audience, which had seen the same play year after year began to clap.

When it was all over everyone crowded round Miss Klapholts to congratulate her. Our rabbi was particularly enthusiastic.

"It was a very good idea for the soldiers to embrace," he said. "I think that it's time we forgot about all the fighting we have done in the past and instead started thinking about making friends with our enemies."

FESTIVAL OF LIGHTS - IT'S FOR CHILDREN

By SADIE LEVINE

It's Children's Week next week. I often wonder why Hanukah is not more widely adopted as a peg on which to hang our efforts for children beyond giving them parties and teaching them Maoz Tsur.

Perhaps there is no connotation strictly speaking in the victory of the Maccabeans to make this a festival primarily for children. But somewhere along the line it has come down to us as their "do".

Passover with the Ma Nishtana as a privilege for the youngest diner, and Purim with the pageantry and the charade do not seem to compete with Hanukah as a children's pre-occupation.

●

There are historical indications, in fact, that Hanukah is a time for thinking about children. I quote, roughly translated, from a book called "Chemdat Yamim" (The Most Cherished of Days) published in 1763:

"We are told that it was the custom of pious people of old to cancel study on the eight days in order to occupy themselves with the needs of the poor children, giving them bread to eat and garments to wear. Also, it was the custom among them to cast lots . . . as to how many they could invite to eat at their tables."

I know that many women's groups cash in on this festival as an extra fillip for their appeals. In a small way but effectively, nevertheless, they have been busy over the past week arranging parties, asking members to bring small wrapped gifts for children in hospitals, holding concerts, entertaining the children themselves. There is also Child's Day, which is held during Hanukah.

But why not make Hanukah Children's Week on a larger scale? Appeals of any kind, if they are for children, are so loaded, to my way of thinking, that they ought to speak for themselves. But they don't apparently. The gimmick, the slogan, the heart-throb are still the fund-raiser's most powerful weapons.

If there is anything better, then, than a load of sentiment to win the hearts and empty the pockets, surely it is a real authentic dyed-in-the-wool historical occasion like Hanukah . . . the time for children.

letters to the editor

Protest From Y President

Dear Editor:

In the November 13th issue of THE CANADIAN JEWISH NEWS, a letter is featured from Allan Grafstein in which he described an alleged attack against the Y.M.H.A. by pseudo-Nazis under the influence of the Rockwell television appearance on CBC the week before. After thorough investigation, we have found: Allan Grafstein is not a member of the Y.M.H.A. and was not personally present at a teen dance when this supposed event took place; he had based his allegations purely on hear-say; no such attack occurred; several youngsters attracted by the lights came in to see what was happening and because they were not members of the 'Y' nor guests of the participants, they were asked to leave; our staff reports that they have no knowledge of any altercation or of injuries as aliuded to in the writer's letter.

We suspect that the writer, an 18-year-old lad of deeply religious background, felt so strongly against the appearance of Rockwell that he read into the situation at the 'Y' a great deal more than the facts revealed.

Toronto.

Ellis I. Shapiro, president

Disagrees On Argentina

Dear Editor:

I was aghast at your defense of Juan Peron in the November 6th editorial of THE CANADIAN JEWISH NEWS: Argentine Anti-semitism.

Either you have sustained an episode of historical amnesia or you are an extremely naive man. Former dictator Peron was one of the most notorious dictators ever to terrorize the people of Argentina, and his philosophy was that of Nietzche — the end justifies the means. If General Peron did not overtly advocate antisemitism, he was sucessful in introducing measures that curtailed freedom of conscience and religion.

I am equally dismayed that you should accept the word of Peronist politicians that they are not responsible for the current wave of antisemitism in Argentina. Have you forgotten so quickly that another fascist leader was defended by the trade unionists and intellectuals of his country, that is, until he completely siezed the reins of his government? Benito Mussolini once was the raison d'etre for many liberals.

Juan Peron is just as much fascisti as was the former dictator of Italy, and please let's not forget it. History has demonstrated through expensive lessons that Jewish people cannot exist in a fascist or quasi-fascist state.

Chicago, Ill.

Mrs. Blossom Feter

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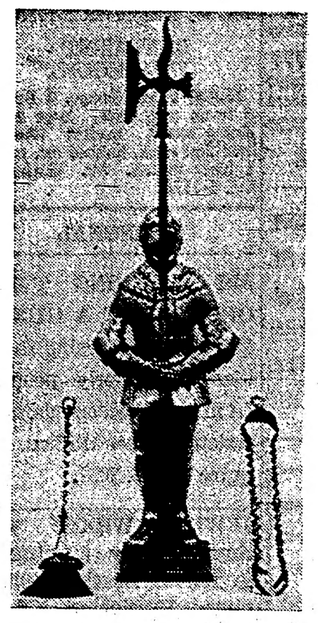
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